MAN'S CONCEPT OF HIS RELIGIOUS FULFILLMENT:

A CROSS-CULTURAL STUDY OF TEILHARD DE CHARDIN

AND CLASSICAL BUDDHIST, HINDU, AND CONFUCIAN THOUGHT.

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DISSERTATION
SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE DEPARTMENT
OF SOCIOLOGY AND ANTHROPOLOGY AT FORDHAM UNIVERSITY

NEW YORK
1966

FORDHAM UNIVERSITY

GRADUATE SCHOOL OF ARTS AND SCIENCES

May 11th 1966

This dissertation prepared under my direction by

Sister Mary Vera (Duvall) R.S.M.

entitled Man's Concept of His Religious Fulfillment

has been accepted in partial fulfilment of the requirements for the

Degree of Ph. D.

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"in her all creation rejoices..."

Eastern Orthodox Hymn

ACKNOWLEDGEMENTS

The author acknowledges with gratitude the help given by Professor Robley E. Whitson during the writing of this dissertation. Without the direction of Professor Whitson's work in the Structure of Religion, this study would not have been possible.

Sincere appreciation is due to the members of the sociology and philosophy departments at Fordham for their encouragement, and especially to Mother St. Ina Bergeron, F.M.M. for her patient and helpful criticism. To her own religious superiors, as well as the college administrators at Mount Saint Agnes, the writer expresses thanks for time and opportunity to study. A personal note of gratitude must be given to Miss Ruth Cullen for her care and skill in preparing the manuscript.

TABLE OF CONTENTS

		Page
ACKNOWLEDGEMENTS		iii
INTRODUCTION		1
Chapter I.	STATEMENT OF PROBLEM AND REVIEW OF LITERATURE	18
II.	THEORETICAL STRUCTURE OF RELIGION	52
III.	METHODOLOGY	70
IV.	PART I: THE SELF AS ACTIVITY WITHIN THE RELIGIOUS RELATIONSHIP	99
V.	PART II: THE SELF AS IDENTITY WITHIN THE RELIGIOUS RELATIONSHIP	142
VI.	PROCESS IN THE COSMOS: BUDDHIST REBIRTH AND TEILHARDIAN EVOLUTION	197
VII.	CONFUCIUS AND TEILHARD: HUMAN ACTION	275
VIII.	CONFUCIUS, TEILHARD AND BUDDHISM: CONVERGENCE IN COMMUNITY	319
IX.	CONFUCIUS, TEILHARD, AND BUDDHISM: THE COSMOS IN MAN'S RELIGIOUS RELATIONSHIP	355
CONCLUSIONS		394
BIBLIOGRAPHY		414

INTRODUCTION

"For the evolutionist who has become Christian," writes Teilhard de Chardin, "the barrier which seems to separate the profane from the sacred has been left behind."[1] Within this statement Teilhard summarizes his view of man as religious, that is, man as involved in a process that moves toward unity. The unity which is man's destiny integrates his knowledge and therefore himself-in-the-universe with the Sacred. It is the purpose of this study to show that certain Teilhardian perspectives of man in religious process converge toward classical Hindu, Buddhist, and Confucian thought. The argument may be simply stated. The analogies which Teilhard uses are based on a synthetic and evolutionary view of man. Although they seem to be somewhat radical as yet in western Christianity, they are becoming more and more common in contemporary science. Similar analogies are found in the mainstream of classical Hindu, Buddhist, and Confucian thought. Therefore, Teilhardian thought may be convergent with these Far Eastern systems. Teilhard is seen as a proponent of a world view which begins with phenomena and ends in religion. It is a

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[1] "La Mystique de la Science," Etudes, t. 238, p. 741.

world view that is primarily concerned with the penetration of the Sacred into man's experience of himself and his environment, the community-cosmos.

To the student of culture and cultural history it is unthinkable that Teilhard's concept of man should suddenly appear, as if it were a theory of an isolated "genius." It must be somehow rooted in the thought patterns of his contemporaries. Here we will note its increasing visibility in theology, physics, biology and psychology.

Traditional thought models in the theologies of many faiths have been undergoing scrutiny or critical reformulation. If Christianity as a religion of transcendence and of the supernatural wishes to be relevant to modern man, wrote Maurice Blondel, it has to prove that it is not a pious superfluity.[1] This was precisely the task which Teilhard chose for himself -- to close the "gap" between God and the world. On the Protestant side we have heard the voices of Bonhoeffer and Tillich in the views of Robinson redefining man's relationship to the Holy as imma-

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[1] Cf. Rev. Thomas E. Clarke, S.J. "The Church as Sign, Religious Women and the World," Sister Formation Bulletin, XI (Spring, 1965), p. 13.

nent. Writing from a German prison camp, Dietrich Bonhoeffer calls God 'the "beyond" in the midst of our life,'[1] a depth of reality reachednot on the borders of life but at its center. What Bonhoeffer has said is substantially similar to Paul Tillich's description of God as the inexhaustible depth and ground of all being.[2] Recently, Bishop Robinson in his controversial book, Honest to God has frankly admitted the irrelevance of some Christian folk images of God, and reaffirmed a more traditional theological image:

> ...our experience of God is distinctively and characteristically an awareness of the transcendent, the numinous, the unconditional. Yet that is a feature of all our experience in depth. The eternal Thou is met only in, with and under the finite Thou, whether in encounter with persons or in the response to the natural order. Yet the eternal Thou is not to be equated with the finite Thou nor God with man or

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1 D. Bonhoeffer, Letters and Papers from Prison, ed. E. Bethge (New York: Macmillan Paperbooks, 1962), p. 166.

2 Paul Tillich, Systemmatic Theology (Chicago: Univ. of Chicago Press, 1951), I, 211.

nature.[1]

The analogy or thought-image of God which is used in these three Protestant religious concepts is stressing the Holy as actual or immanent. Similar images are proposed by Teilhard. His chief interest in life, he wrote in 1936, was "a plainer disclosing of God in the world."[2] As Charles E. Raven points out, it is somewhat ironic that the religion for which Incarnation, the unity of Godhead and manhood, is central, should have so often fostered the error

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1 Bishop John Robinson, Honest to God (Phila.: The Westminster Press, 1963), pp. 52-53. Dr. Robinson's book, which has aroused a considerable controversy because of its "revolutionary" ideas, is actually rather traditional in its image of God as Father Herbert McCabe has shown. See Herbert McCabe, O.P. "Dr. Robinson's Book," Cross Currents XIV, (Winter, 1964), pp. 25-34 reprinted from Blackfriars, July, 1963. Traditional theology (as well as Bishop Robinson) accepts the idea that God cannot be "a part of reality," "the highest person," or "dwelling in another world." Cf. Summa Theol. Pt. I, Q. 3, A. 7; Pt. I, Q. 3, A. 1; Pt. I, Q. 11, A. 1.

Father McCabe, of course, realizes that what the Bishop is doing is abolishing certain widely current concepts of God. He makes the point that if this is done, some other image must be substituted for them. This is exactly the issue; the Bishop is suggesting that the image of God as immanent is more relevant to our isituation than some others. McCabe simply points out that traditional Christian theology would support the newly adopted image, and therefore, it is not really new.

2 Letters from a Traveller (New York: Harper and Row, 1962), p. 219.

of segregation of revelation from nature. In Teilhard, we have a man for whom the two are one.[1]

Teilhard's image of man in psychic process is not only religious in the sense that man moves toward a final destiny, but is also rooted in the evolutionary thought of science. He himself saw that evolutionary thought was invading "chemistry, physics, sociology, and even mathematics and the history of religions."[2] What has come to be known as a revolution in modern science reached a high point in the 1920's and 1930's in the development of quantum physics, although it had really begun a century earlier. During the course of the rapid growth of physics, biology and psychology, many of the fundamental concepts of science such as matter, space, time, and causality, have been reinterpreted. Out of experimental science itself has emerged a new and flexible frame of reference for man which is becoming more and more widely known.[3]

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[1] "Orthodoxy and Science," in Neville E. Braybrook (ed.) The Wind and the Rain, (London: Seeker and Warburg, 1962), p. 52.

[2] Le Phénomène Humain (Paris: Editions du Seuil, 1955), p. 242. Eng. trans. by B. Wall (New York: Harper Torchbooks, 1961), p. 217.

[3] Floyd Matson, The Broken Image (New York: George Barziller, 1964), pp. 130 ff.

Some of the common analogies used in this emerging trend of thought are very similar to Teilhard's. This seems particularly true of the following characteristic modes of thought: phenomenological study reveals man and his world in constant process, where knowledge is more subjective than we had heretofore believed. The relativity and contingency of all phenomenal events brings to man's attention a necessary tolerance for ambiguity everywhere. Formulation of this ambiguity in scientific concepts may occur through a logic of complementary, but opposite statements. Man finds himself in an open-ended system of rising evolution where consciousness and freedom seem to grow. He is unable to understand himself in isolation from living systems. His consciousness of self, the world and ultimates is intimately bound to intersubjective knowledge.

With the appearance of Einstein's relativity theory (1905, 1915) space and time have lost the absoluteness and the independence which they appeared to have under the Newtonian world view. Energy, an active force, becomes the basic datum of science. In biology, there is a sharpened awareness of the meaning of process in living systems. Organisms are seen as active dynamic centers of striving --

as acting upon the world.[1]

Wholeness, organization and dynamics are the characteristics of modern physics, writes Ludvig von Bertalanffy.[2] And they are certainly visible in the life sciences where "Nature in instance after instance with this duality treats it as a unity," according to Sherrington.[3] This is not a naive monism, but the awareness that man is an organic system open to the cosmos and thus cannot be understood except in relation to the whole system and to the cosmos.

The interrelated wholeness of systems on all levels has made scientists increasingly conscious that every observer of a system is really a participant in it. In physics this is called the principle of uncertainty as formulated by Heisenberg in 1927. It has destroyed the supposition that nature is observable in a strictly objective manner since every time a scientist intervenes to make a measurement, he creates a new, not fully predictable

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1 Matson, pp. 135, 136, 161.

2 The Problems of Life (New York: Harper Torchbooks, 1960), p. 180.

3 Sir Charles Sherrington, Man On His Nature (New York: Doubleday, 1953), p. 255.

situation.[1] What this means is that man is an actor, not a detached spectator, in observing the phenomena of the natural world. The dichotomy between knower and known is no longer rigid; the focus of scientific explanation has shifted from the "thing itself" as an independent reality "out there" to man's own observation of nature. In short, the scientist has become aware of himself as a subject.[2]

The discovery of uncertainty in scientific investigation introduces a note of contingency into a most precise discipline, physics. In order to formulate the contrary propositions which seemed to be true at the same time because of the uncertainty principle, a further principle of complementarity was proposed by Niels Bohr. According to Bohr, when two contradictory solutions to a problem are both necessary for a complete explanation of phenomena,

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1 Although this principle as discovered was applicable only to the microscopic world of elementary particles, it is still true to say that the quantum revolution affects even large scale happenings. We cannot perceive the "uncertainty" because our senses do not register the differences.

2 Cf. C.F. von Weizsäcker, The World View of Physics (Chicago: Univ. of Chicago Press, 1952), p. 178, 200. Also Michael Polanyi, Personal Knowledge: Towards a Post-Critical Philosophy (Chicago: Univ. of Chicago Press, 1958); C. Judson Herrick, The Evolution of Human Nature (Austin: Univ. of Texas Press, 1956), p. 61, passim.

they may be accepted alternately in the situation. A variety of consequences for logic and epistemology have been drawn from this principle including a logic of complementarity which departs from Aristotelian traditions.[1]

Owing to this principle of complementarity the idea of purpose, usually spurned in natural science, is now finding a field of application in life sciences, especially biology. The new biology tells us that we must take an inside as well as an outside view of an organism. It is acknowledged that we can enter into the perspective of a living form because we ourselves are living.[2] In Teilhard's view this is the within which corresponds to the without of things. But also purpose connotes freedom and Bertalanffy remarks on the increase in freedom which characterizes organisms of higher complexity.[3] This freedom is understood to mean an increasing variability and contingency of in-

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1 See Gustav Bergmann, "The Logic of Quanta," in Herbert Feigl and May Brodbeck (eds.) Readings in the Philosophy of Science (New York: Appleton-Century-Crofts, 1953), pp. 475-509; Werner Heisenberg, Physics and Philosophy (New York: Harper and Bros., 1958), pp. 181 ff.

2 Heisenberg, p. 107.

3 Problems of Life, p. 73.

dividual developments open to the organism -- a rudimentary resourcefulness to show spontaneous reactions. Organic freedom appears first in an elementary form -- barely sufficient to cope with survival. But at each stage of existence the increase of freedom becomes more apparent. The higher the order of life, and the greater the challenge presented to it, the more creative is its response.[1] This leads to the supposition that the primitive activity of living organisms can be an "evolving consciousness" if mind is understood as the mounting decisiveness of activity at each organic level.[2]

As the increasing shift of emphasis took place in biology toward the recognition of purposeful striving and spontaneity in animal organisms, it made an increasing impact on psychology that has been holistic and constructive. There is more and more emphasis on a unified theory of behavior which will treat the individual as an organized whole. The perceiver is recognized as an active agent in the course of his own perceiving i.e., the inner observer

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1 Paul Weiss, Nature and Man (New York: Henry Holt, 1947), pp. 58 ff.

2 Ibid., p. 102, passim.

must be combined with the outer observer in registering perception. The outer and inner data stand in a relationship of complementarity in the sense that what one sees the other does not see, and vice versa. Acceptance of human limitations brings us into the same frame of reference as the views of modern physics.

The restoration of inner experience to its position of primacy, a correlative of outer experience, is characteristic not only of some recent psychology, but also of the philosophy of Martin Buber and the existential positions of Paul Tillich and Gabriel Marcel. Marcel proposes that human encounter occurs through "intersubjectivity." "The fact is that we can understand ourselves by starting from the other of others, and only by starting from them; ... it is only in this perspective that a legitimate love of self can be conceived."[1] Of course, this intersubjectivity is another formulation of a bridge between subject (knower) and object (known), not be denying the validity of the object in favor of subjectivity, but by establishing a third area of meeting.

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1 Gabriel Marcel, The Mystery of Being (Chicago: Gateway Edition, 1960), pp. 8-9. See also Alfred N. Whitehead, Process and Reality (New York: Macmillan Book Co., 1929), p. 252.

Teilhard himself saw the advent of this kind of "subjective" knowledge. In a 1937 essay, he remarked on the "illusion" prevalent among scientists which leads them to suppose that they are not part of the cosmos which they observe. It is obvious from the essay that he had read the most contemporary theories in physics at that time. "The old realism of laboratories is reversed," Teilhard writes, "by the logic of its own development and looks toward a scientific idealism: matter as plastic beneath the intelligence that structures it."[1] Here is the principle of inner knowledge, introduced by Teilhard. He recognizes what is going to happen -- that man will not understand anything in the universe without grasping himself. "The subject of yesterday will become the principal object of tomorrow," he remarks.[2] In Teilhard this inner experience of man becomes applicable to his perception of the whole cosmic process of evolution. Through human reflection man knows himself to be no longer a spectator, but an actor, a

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[1] Pierre Teilhard de Chardin, Oeuvres VI: l'Energie Humaine (Paris: Editions du Seuil, 1962), pp. 143 ff.

[2] Ibid., pp. 144-145.

participant in moving evolution forward.[1]

The open-ended systems analogies now coming into use in science can be seen in Teilhard in the form of an open-ended evolution for man. Both ~~this~~ theme and the emergence of consciousness into greater freedom become major concepts of his psychic evolution.[2] In fact, in the Teilhardian view, the process of pre-life as it grows into living organic forms, tends toward spirit and in man, ultimately becomes able to unite with God. This is one way in which the unitary or holistic perspective of man becomes operative through Teilhardian thought.

Teilhard's logic of process, or logic of complementarity, is constantly present in his work, as will be seen in the following chapters. Through it, he proposes a unified view of man which cuts beneath a false opposition between matter and spirit, ethical and physical powers, universality and personality. As with man's person, so also with his knowledge, Teilhard maintained no rigid dividing line.

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1 This can be clearly seen in Le Phénomène Humain (Paris: Editions du Seuil, 1955), and Oeuvres V: L'Avenir de l'Homme (Paris: Editions du Seuil, 1959).

2 Cf. Oeuvres II: L'Apparition de l'Homme (Paris: Editions du Seuil, 1956), p. 296.

Science will ultimately become religion, he thought. Thus it was inevitable that Teilhard should add to the traditional Christian perspective, looking at the realm of the Sacred as not only "beyond" and "above" the world, but in and through it at the same time. As with all other opposite and partial views, he found these two approaches to religion as co-existent and complementary.

His purpose as he described it in 1936 was "to establish...a Christianity where the Personal Divine stops being a great 'neolithic' proprietor...and becomes the soul of the World." This will be not only an enlargement of view but a reversal of perspective. Evil will no longer be thought of as a punishment but as a sign and effect of progress; matter will no longer be a guilty and inferior element, but the stuff of Spirit. It will then take on a meaning diametrically opposed to the one habitually considered as Christian.[1]

In these respects Teilhard is not, then, typical of western Christian religious systems, even though there are a few religious writers or theologians who lean in this direction. He is possibly more typical of current scien-

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[1] Unpublished letters to Leontine Zanta, 26 January 1936.

tific thought since, as the following chapters show, his common thought forms are based on the relativity and contingency of man in process, a subjective component of knowledge, the primacy of intersubjectivity, as well as other analogies already cited. Intersubjectivity in Teilhard stresses the importance of the "alter" in the discovery of the "ego."

However, in turning his religious perspective toward the unity of man and the world, Teilhard forms the structure of a cosmic kind of religion. He reunites human culture and the pursuit of the Sacred. The separation between them has been one of the major divergences of East from West. It appears that the perspective of Christianity as formulated by Teilhard may offer some avenues of approach to the East -- where cosmic "naturalism" has become basic to religion.[1] There are other resemblances between Far Eastern religious thought and Teilhard which may bear investigation. First, a "subjective" knowledge is quite important as a key to phenomena in classical Hindu and Buddhist thought. Something very similar to the logic of complementarity appears

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[1] Hendrik Kraemer, World Cultures and World Religions (Philadelphia: The Westminster Press, 1960), pp. 20-21.

in Hinduism and Buddhism. Furthermore, spirit and matter are always seen as interacting both in sense experience and thought. Moreover, the strongly mystical aura which surrounds an "immanent" approach to the Sacred is present everywhere in the religious texts of the East as it is in Teilhard. Confucianism has, at the basis of many texts, an interrelated series of levels between man and his community-cosmos. What areas of this harmony may be convergent with Teilhard remains to be studied, since the conviction of man's inner solidarity with the universe is so frequent in his work.

In the event that Teilhardian perspectives do seem to converge with Far Eastern religious concepts, what does this imply for the current scientific views to which they are related? Is there, as Heisenberg suggested,[1] some affinity between a contemporary scientific outlook and the phenomenological perspectives of the East?

Using the phenomenological method, we propose to analyze certain cross-cultural perspectives on the theme:

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[1] Physics and Philosophy, p. 202. The background of his reasoning appears in W. Heisenberg, On Modern Physics (New York: Charles N. Potter, Inc., 1961), pp. 13 ff.

man-in-process toward the Sacred. This study will center on the possibility that Teilhard de Chardin's view of man in the religious relation to the Sacred may be a medium leading toward areas of convergence between his own concept of Christianity and major perspectives in classic Hinduism, Buddhism, and Confucianism.

CHAPTER I

STATEMENT OF PROBLEM AND REVIEW OF LITERATURE

This chapter consists of two major parts: the first is a preamble in which we state our problem, divide it into parts and list "hypotheses." The second part, or body of the chapter outlines the principal authors whose work relates to the problem in the fields of sociology, comparative religion, and phenomenology of religion. Within the survey of sociological literature we attempt to show why this kind of inquiry can be the object of a sociological study both as an analysis of a culture system and as sociology of knowledge. At the end of this section we set down certain demands for a theoretical framework that will meet the standards of classical writers in these fields.

Preamble: problem statement

General statement: What are the basic similarities between Teilhard's conceptualization of man's process toward the Sacred and those conceptualizations in classical Hinduism, Buddhism and Confucianism?

The approach to the general question above will focus on three specific areas:

A. How does man's conceptualization of the religious relationship affect the limits of meaning of the human self concept within these systems?
B. How does a concept of religious fulfillment affect the evolution of human experience in Buddhism and Teilhard?
C. What is the function of the community-cosmos in man's concept of his religious relationship within Teilhard, Buddhism, and Confucius?

Concrete findings may be projected in the following more explicit formulations drawn from the theory:

1. Some convergent points appear in a comparison of man's union with the Sacred in Nirvana and in the Divine Milieu.

2. A complete account of self in man's process toward religious fulfillment appears to include the community-cosmos in Teilhard, Buddhism (at least Mahayana Buddhism), and Confucian thought.

3. Integrated psychic and physical evolution of man toward the Sacred is a strong theme in Buddhism and Teilhard.

4. Man's approach to the Sacred through his identity with the community-cosmos is fundamental to Confucius, Teilhard, and Buddhism (especially Zen Buddhism).

Part I - Review of Literature

In his introduction to the proceedings of the Third Academy Symposium on Religion, Culture, and Mental Health (1961), Talcott Parsons stresses the legitimacy of studying human religious behavior empirically. "Empirical knowledge," he says, "is a genuinely independent component of human culture relative to the conceptions of the grounds of

meaning of human life involved in religion."[1] After explaining that the historic content of cultures can be an object of scientific investigation in its own right, Parsons indicates that the tendency in the West has been toward a broadening of mutual rational understanding not only of different theologies, but also

> some understanding of the nature of religious commitments held in different...groups, of the meanings given to the transcendental as well as the empirical objects of their orientation, and of the ways in which these meanings are articulated with...their life situations....[2]

When meanings attached to the transcendental are articulated with life situations, we may call the result a religious system. Parsons located all "belief" systems, as he called them, including religious systems within the area of culture.[3] Culture, in the Parsonian conceptual scheme, is defined as "patterned or ordered systems of symbols which are the object of orientation of action, internalized

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1 Religion, Culture, and Mental Health. Proceedings of the Third Academy Symposium, 1959 (New York City, 1961), Intro. p. x.

2 Ibid., p. xi.

3 The Social System (Glencoe, Ill.: The Free Press, 1951), pp. 326-327.

components of personalities...and institutional patterns of social systems.[1] Culture, he says, is usually analyzed by means of a set of theoretical constructs which the social scientist may use to order his observations, formulate his problems and provide a conceptual framework for interpretation.

According to Parsons, "belief" systems are one of the chief types of culture pattern. Acceptance of a religious belief includes a commitment to its implementation in action.[2] In the Parsonian diagram of the social system and its functions (A,G,I,L), "belief" systems imply a cultural hierarchy of patterns of evaluation. They show how values are institutionalized and come to be connected with the norms of the social system. Religious ideas may be conceived of as answers to problems of meaning in their cognitive definition of the situation. Also they include problems of meaning in the larger, philosophical sense -- the meanings of objects brought to empirical consciousness, human nature, the vicissitudes of human life and the like.

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1 Ibid., p. 327. We are using a more strictly anthropological definition. See chapter three.

2 Ibid., p. 367.

We can see, therefore, that religious beliefs, in the Parsonian scheme, help to integrate the social system.[1]

There seems to be little doubt that the cultural aspects of religious ideas are a valid object of sociological inquiry at least in Parsons' work. In his description of general theory relating to the study of religious ideas, Parsons refers to Durkheim's division of entities into sacred and non-sacred. Within Parsons' scheme the sacred or "supernatural" is functionally defined as that which gives meaning to the evaluative sentiments and norms of the action system. But it is perhaps more relevant to our research to define the "supernatural" as a quality of the experienced world which believers hold. Through this quality

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[1] "Beliefs" - not used in a theological sense as implying faith, either human or divine. According to current western sociology, "belief" may be defined functionally as an adjustment pattern used in human behavior to resolve discrepancies between expectations and actualities in the social system. Because the notion of belief is foreign to Hindus and other orientals, we are using "religious concept" to replace it. Action here implies any spiritual response either internal or external which man makes to the Sacred as he conceives It; thus action overlaps with the traditional Christian concept of "contemplation."

the finite "within itself, ... points beyond itself."[1] The reason for this is that we are not using a theory based solely on the functions of religion in a social action system, although the question of function will not be ignored.

Explaining the place of religious beliefs within the social system, Parsons bases his theory mainly on that of Max Weber. Weber located beliefs in what he called irrational elements which furnished adjustment mechanisms for the conflicts[2] between expectancies and actual events. To overcome these conflicts man needs an orientation scheme which appeals to supernatural entities, says Parsons.

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1 Paul Tillich, Systemmatic Theology (Chicago: Univ. of Chicago Press, 1957), II, 7. The term "supernatural" is generally replaced in this study by the "Sacred" since the former is not appropriate for eastern religions. The Sacred may refer to the Object of religious veneration and the whole area of symbols attached to the Object and/or Area. There may be some controversy whether the supernatural aspect of religious objects always coincides with the Sacred since some religious systems appear to separate the supernatural from the natural, whereas in other systems the Sacred includes also natural things. In defining the supernatural as the transcendent aspect of anything, we have limited it to refer to "what is beyond, behind, and within the passing film of immediate things..." as in Whitehead's definition of religion.

2 These conflicts may take the form of suffering and death.

> What the place of this reference (point) may be, how related to the order of nature, and just what the structure of attitudes toward institutionalized social obligations will be, is subject to wide variations.[1]

In this study we are examining: what this reference point is conceived to be within selected religious systems, how it is related to the order of nature, and what is the structure of attitudes toward reaching it. From what has been said above, the problem which these religious concepts try to resolve is precisely the discrepancy between man's constant desire to relate to the Sacred and his inability to do so ordinarily within phenomenal experience.

As a background and comparison point for his studies of Protestant Calvinist ethic, Max Weber made two studies of religion in India and China. The essentials of his theoretical framework for these has been delineated by Parsons in The Structure of Social Action. There he points out that Weber subdivides religious systems into those which accept and those which reject the institutionalized order -- the "world" in Weber's sense. Subdividing those systems which accept society, Parsons finds Weber setting up two types:

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[1] The Social System, p. 371.

A. Those which aim to compensate for present inequities by a future state of life in a "transcendental" order

B. Those which posit an inner renewal idea whereby the institutionalized order will become progressively integrated, thus resolving discrepancies between expectations and realities.

Within systems that reject the institutionalized order there are two sub-divisions:

A. Those which hold an irreconcilable conflict between the empirical and the "supernatural" world with dominance of the latter over the former

B. Those which hold for a utopian future social order which may be like or unlike the present and may come about by revolution.

These types as used by Weber tend to become associated with differing concepts of religious entities: mystical, relating to an "immanent, impersonal divine" and rejecting the world, and ascetical, relating to gods or demons outside the individual, and dominating the world. The main body of Weber's religious sociology is concerned with prophets and prophecy; the types of prophets develop mainly from either an ascetic or mystical stance toward the world, ethical pertaining to the ascetic type and exemplary prophecy to the mystical type, although Parsons understands Weber to mean that within either type of prophecy there is room for either acceptance or rejection of the established

social order.[1]

Using these terms of reference our problem is -- how can a version of western Christianity which in the common opinion holds for the transcendent moral order as in I, A become convergent with eastern systems that apparently reject the phenomenal world? (II, A) The answer will be given by first refining the categories so that their inner distinctions show clearly; second, by showing that Teilhard's perspective moves Christianity from I,A to I,B while retaining parts of both; third, by showing the ambiguity present in the so-called rejection of the world by Indian systems; and fourthly, by proposing an extension and specification of the older model.

In his analysis of Weber, Parsons summarizes the focus of his sociology of religion in the question: how are religious ideas implemented in social action?[2] Since Weber

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[1] Structure of Social Action (Glencoe, Ill.: The Free Press, 1937), pp. 562-572.

[2] Or, as he phrases it in a later summary: to what degree does a social structure leave a range of flexibility open so that a charismatic innovation has opportunity to take hold. Max Weber, Sociology of Religion, trans. E. Fischoff (New York: The Beacon Press, 1963), Intro. p. xiv.

was doing a study of the Protestant Ethic, it was meaningful to ask this question since he wanted to estimate the power of a particular value-set to stir up or moderate wordly action. But our problem stems from an underlying question. How a religious system views worldly action cannot be said to be an index of its total structure, e.g. Catholicism and Calvinism both take the form of Christianity, yet differ widely on institutionalized attitudes toward the world. In other words, there is an underlying variable here; namely, how man's relation to the Sacred is conceptualized. This factor is operative on and even constitutive of the religious relationship, i.e. all other factors in the cultural adjustment of religion to the social system. Joachim Wach states this in The Study of Comparative Religions by pointing out that individual and collective relationships of members of a religion to the numen is primary and the function of the religion as a whole in the social system is secondary.[1]

Apparently Weber did not concern himself with this problem. His preoccupation was with the reciprocal inter-

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[1] Joachim Wach, The Study of Comparative Religions (New York: Columbia University Press, 1958), p. 23.

action of social structure and religious ideas. Therefore, he viewed religion not so much as a relationship between man and the Sacred, as it was a determinant of action. Parsons, who follows the same kind of viewpoint, seems to describe religion mainly in terms of its power (function) in promoting personal and social adjustment. He does recognize the need for an open-ended system, knowing that religion involves "some ultimate patterning of orientation which is independent of lower level determinisms."[1] Nevertheless, Parsons' approach to religion as part of the social system has been criticized by some, especially O'Dea who thinks his model too narrow. He attempts, says O'Dea, "to fit the human person and his religious interests into a closed conceptual construct, concerned especially with social structure and function...." Both the person and his religious interests transcend conceptualization and demand a theoretical framework for the study of religion which will be "open at the center where dwells this mysterious

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1 Talcott Parsons, "Comment on Images of Man and the Sociology of Religion," Journal for the Scientific Study of Religion, I (October, 1961), 26.

being, man, who resides in his personal interiority."[1]

The theory which O'Dea envisions must not be enclosed within any one conceptualization but work as part of a dialogue with larger views. Elsewhere he describes it as a phenomenological analysis of religious experience in which man's response to the Sacred is seen as holistic and leads to a commitment to what he experiences consciously.[2] This kind of viewpoint fits our study more accurately than the approach of Parsons or that of Weber already described.[3] Our study examines the way in which a particular culture affects religious concepts, not the other way around which would be closer to Weber's view. Therefore, we place it within the tradition of Emile Durkheim and more proximately, within the sociology of knowledge.

According to Durkheim there are in society a number of

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1 "Sociology of Religion," American Catholic Sociological Review XV (June, 1954), 89-91.

2 Thomas F. O'Dea, "Five Dilemmas in the Institutionalization of Religion," Journal for the Scientific Study of Religion I (October, 1961), 31-32.

3 Excessive reliance on Weber is seen as a possible drawback to formation of theory in contemporary sociology of religion: Cf. Andrew Greeley, "Time for a Moratorium, The Protestant Ethic," Sociological Analysis XXV (Spring, 1964), 30-33.

normative and external forces which act on the individual because of cultural transmission. Durkheim calls them collectively, society; among them are established beliefs and practices constituting the social order such as legal and moral regulations, religious faiths, and financial systems. In the same class are opinions on political, religious or literary matters formed either by a whole community or by a limited but influential group. These collective habits, says Durkheim, receive permanent expression in formulas repeated by mouth and are finally fixed in writing. Such is the origin of legal and moral rules, aphorisms and proverbs, articles of faith wherein religious groups condense their beliefs. All of these, he points out, are the proper subject of sociology.[1]

Placing ourselves in the tradition of Durkheimian sociology of knowledge means also that we are aware of the theoretical contributions which he made to the study of religion in The Elementary Forms of Religious Life. With him we agree that the socio-cultural genesis of concepts

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[1] Rules of Sociological Method trans. S. Solvay and J.H. Mueller and edited by G. Cotten (Glencoe, Ill.: The Free Press, 1938), p. 7.

must extend to religious belief systems. In our study we follow Durkheim's method: analysis of historical data and induction from it. However, although we follow his conviction that religion is eminently social, we do not agree that it is only social.[1]

A sociologist cannot study the proposed Object of religious acts directly, since the Object is non-phenomenal. But if his theoretical constructs are closed, or if he attempts to cut religion off from a possible non-phenomenal Object of worship by locating it exclusively within a social structure, then he makes a value judgment that restricts his measurements to its societal aspects, or more erroneously, substitutes society for the Sacred. All the things we can observe about religion are socially conditioned but this does not mean, necessarily, that social systems can exhaust the religious relationship. By the nature of our study we cannot examine that part of religion which concerns the nature of the proposed non-phenomenal Object. As said above we will concentrate on the cultural

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[1] Elementary Forms of Religious Life, trans. J. Swain (Glencoe, Ill.: The Free Press, 1947), p. 22.

or variable element present within religion.[1]

In terms of the paradigm for the sociology of knowledge as set up by Robert Merton, the aim of our study will be to answer the question: how are mental productions related to their existential base?[2] The treatment here will relate religious beliefs to their socio-cultural base through different types of analogues or thought-models in each culture. The concepts are "determined," we assume, by their socio-cultural base, not in a mechanical way, but because individual thought and social being form an indissoluble unity. Thus, the relation between a socio-cultural situation and a religious concept is not vertical, as first a cause in existence, then the effect. It is a horizontal relationship -- a common "mood" which thinkers and writers absorb and it can be expected to manifest itself in their assumptions.[3]

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[1] Cf. Louis Dupré's qualifications of the phenomenological method in "Philosophy of Religion and Revelation: Autonomous Reflection vs. Theophany," IPQ IV (1964), 499-513.

[2] Social Theory and Social Structure, Revised edition. (Glencoe, Ill.: The Free Press, 1957), pp. 460-461.

[3] Cf. Gustave Weigel, "Historical Roots of 'Humani Generis,'" Theological Studies XII (June, 1951), 221. The same point is made by an Indian scholar in his introduction to an anthology of Buddhist teaching. See S. Radakrishnan, The Dhammapada (New York: Oxford University Press, 1950), p. 26.

In the introduction we attempted to explain briefly the reasons why Teilhard should have used certain cultural analogues close to the eastern manner of thought. The major portion of the study will try to show a resemblance in selected eastern and western texts on man's drive toward the Suprahuman in three specific areas: the human self concept, the dynamism of evolving psychic experience, and the role of the community-cosmos. Merton places this type of study within the first of two divisions of sociology of knowledge as outlined by Mannheim.[1] Perspectives may be analyzed, says Mannheim, according to: the meaning of concepts and counter-concepts, the absence of certain concepts, the structure of the categories used in any thought system, and the type of ontology which is presupposed.

We are concerned here with the first three of these approaches in some detail; the fourth we shall note in passing only when a sharp contrast in ontologies may appear within the context of cultural data. The study of perspectives refers primarily to the qualitative aspects of a phenomenon, and hence to the meaningful or understandable

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[1] Ideology and Utopia, trans. L. Wirth and E. Shils (New York: Harcourt Brace and Co., 1936), p. 266.

elements. Although most forms of knowledge are known to be socially conditioned,[1] religious systems and other non-discursive thought forms show their socio-cultural base more easily since the purely abstract is in them mixed more frequently with symbol, myth, attitude, and feeling. Parsons illustrates this in a brief explanation of what he calls "intermediate symbolism" in religious systems. Such "intermediate symbolism" is on the level of what we have termed a "perspective," as in Mannheim, or an analogue, or thought-model.

The concept of intermediate symbolism, or its equivalents, is therefore a refinement of our major focus: the socio-cultural context of religious beliefs. It answers the question -- in what form does the cultural differential of religious concepts appear? We may take as a working assumption that a scientist has to choose certain analogous

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[1] Saying that religious concepts are socially conditioned implies here that any verbalized religious belief contains a relative element contingent upon the social environment in which it was formulated. This does not deny the possible presence of a universal element in the same concept. Religious myths and their cultural variations have been thoroughly researched by Mircea Eliade, cf. Images and Symbols (New York: Sheed and Ward, 1961).

concepts to express his thought. He has a tendency to choose within a certain range of analogies proper to his own socio-cultural milieu. Analogies devised for heuristic purposes in science are called models, especially if they become formalized in symbols.[1] In natural science as well as social science the function of a model is to represent to the scientist the empirical entities which he observes. A thought model is a type of "intermediate symbolism" according to Parsons, which is used in science as an intermediary between the constructed theory and the raw data of sense experience.[2] We have first to interpret our sensations to ourselves before we can use them for more complicated induction. The patterns which we use to make this interpretation, whether formalized or not, are here called analogues, perspectives, or thought models.

In the study of religion "intermediate symbolism" functions in a similar way. The psychological functions of believing that God is "an old man with a long white beard"

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1 Paul Meadows, "Models, Systems, and Science," American Sociological Review XXII (Feb., 1957), 3,4,5. See also O. Nieuwenhuijze, Society as Process ('s-Gravenhage: Mouton, 1962).

2 The Social System, p. 377.

are very similar to those of believing than an electron is a little round ball of solid matter. These constructs make it possible to have a concrete image which fills an essential place in the cognitive orientation system. Religious systems contain a plethora of such constructs because the possibility of empirical observation as a controlling device is slight, and also because religion is evaluative as well as cognitive.

It is true that in religious systems where a somewhat sophisticated philosophical tradition has developed, much of the intermediate symbolism has vanished. There is a tension in such systems between philosophical objections to elaborate symbolism and popular need for it. The tension can be clearly seen operating through the various schools of the Indian tradition. Elements of symbolism meant to appeal to popular belief have been sandwiched into texts of the older, more stable tradition. In a text like the Bhagavad-Gita, many centuries of diverse conceptualizations of the Sacred, that is, Brahman, are fused and intermingled. When the theology or metaphysics involved in a concept like "nirvana" (final attainment of a changeless state, or the Sacred) is analyzed by a western philosopher, a rather complete dichotomy seems to appear

between West and East. What we hope to show is how a study of the analogies used to formulate the concept will reveal a closer resemblance than is at first seen. This level of analysis is what we have called "intermediate symbolism." The analogies themselves are subject to cultural variation.[1]

It is our intention to use the foregoing ideas as guide lines without being bound strictly to the realm of sociological theory for our model. What we are seeking is an approach broad enough to show how certain religious values become institutionalized in different cultures without imposing a western notion of personality or of social organization on the findings. Most studies in sociology of religion are concerned mainly with its group or organizational aspects. There is apparently no body or theory of any standing that may be used to study religious phenomena as religion but within their processual or historical context. There is, however, the work of Don Luigi Sturzo whose perspective as a sociologist so strongly resembles that of Teilhard. Sturzo is eminently historical and dynamic in his outlook: "...society is nothing other than

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[1] Cf. Alfred N. Whitehead, Science and the Modern World, (New York: Macmillan and Co., 1925), Mentor edition, p. 154.

the operative coexistence of individuals in an inexhaustible process."[1] His view of human knowledge is essentially social and consequently relational. He sees the ultimate unification of consciousness as a religious one.[2] On these points his basic approach is similar to ours and distinctly like Teilhard's. His special focus was, perhaps, to define sociology broadly enough so that its possible areas of synthesis with history, politics, and Christianity would be highly visible. Teilhard has made a similar demand in defining science more broadly than the current usage warrants, and it is likewise for the purpose of synthesis with other areas of human knowledge.

The scientific study of religions developed in Europe in a somewhat ambiguous context. Some of its proponents claimed to be scientists, but others were more strongly motivated by theological or philosophical concerns. Fundamentally, a science of religion is the religionswissenschaft proposed by Max Müller in 1867. Van der Leeuw sees

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[1] The True Life (Washington, D.C.: St. Anthony Guild Press, 1943), p. 3. Cf. Pierre Teilhard de Chardin, Activation de l'Energie, Vol. I, Oeuvres (Paris: Editions du Seuil, 1963), p. 376.

[2] Robert C. Pollock, "Luigi Sturzo, an Anthology of His Writings," Thought XXVIII (Summer, 1953), 172, 169, 199.

it as a joint effort of such disciplines as history, psychology, sociology of religion and phenomenology of religion. Joachim Wach sketches four epochs of development for a scientific study of religion on the continent starting with Müller's philological studies and culminating in the work of Rudolph Otto and Nathan Söderblom.[1]

The widespread interest in comparative religion in America today seems to be liberal and relativistic in tendency in the sense that there is a tendency toward syncretism, e.g., Western Vedanta. In the United States a scientific study of religions seems caught between theology and the social sciences. Van der Leeuw, in his address at the seventh Congress of the History of Religions (1950), mentions this predicament as showing a need for friendly relations between history of religions and theology together with important contacts between philosophy, archeology, and sociology.

In his orderly and scholarly examination of phenomenology of religion, van der Leeuw extended the implications of Otto's definition of religion. The epilogue of

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1 Joseph M. Kitagawa, "Theology and the Science of Religion," Anglican Theological Review XXXIX (1957), 33-52.

Religion in Its Essence and Manifestation states a definition of the phenomenological method including basic notions of structure and of the Sacred as we use them in this study. Phenomenology is limited to the following tasks, according to van der Leeuw: (1) to give names to or classify religious phenomena, (2) to view them as experienced in real life, (3) to search for the essential meaning of that which is seen, (4) to try to explain that which is seen, and (5) uniting all these steps, to understand what is shown by the phenomena and to confront chaotic reality with symbols not yet interpreted in order to understand them.

Explanations made by the phenomenological method are not causal but they are understandable connections usually based on comparison of structures. Structure is reality meaningfully organized. Phenomenology presents that which appears. In studying religion it examines man's response to revelation or what he says concerning the revealed.

Descriptions of the word "sacred" in van der Leeuw agree with Rudolph Otto's definition. Van der Leeuw combines the ideas of "wholly other" and "sacred" to form that of a "strange power, wholly other which inserts itself

within life."[1] Our approach in this study coincides more closely with the framework used by van der Leeuw than with any other single source in the field of social science.

According to Otto the aim of phenomenology of religion is to view religious ideas, acts, and institutions with due consideration to their meaning, yet without subscribing to any one philosophical or theological theory.[2] Professor C. J. Bleeker maintains that the phenomenological method differs totally from the well-known philosophy of Husserl, called phenomenology. In Husserl's sense, phenomenology is a theory of the validity of human knowledge. Whereas phenomenology of religion, as a method, investigates the structure and significance of facts drawn from the history of religions, a historic science, not a philosophy. Bleeker adds to this careful avoidance of theological evaluation (epoché) a second principle (eidos) by which he means the search for essentials of religious phenomena and the examination of how their essentials are realized in

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[1] Gerardus van der Leeuw, Religion in Its Essence and Manifestation, trans. J. E. Turner (New York: Harper and Row, 1963), p. 681.

[2] The Idea of the Holy, trans. J. W. Harvey (London: Oxford Univ. Press, 1926), pp. 12, 36, 45.

their manifestations.[1] Another recent American work, Jurji's The Phenomenology of Religion, affirms the necessity for separating descriptions of religious phenomena from their endorsement and also maintains that religion is "...irreducible to merely functional and traditional attributes of society."[2] Our approach is in agreement with both of these and will stress the "significance" mentioned by Bleeker, but as culturally connected with the structural position of the phenomenon within the religious system as a whole. Thus it can supplement a purely functional approach as in sociology.

Otto has already made an analysis of the experience of the Holy and proposes that It is universally conceptualized as a mysterium tremendum et fascinans. That is, man apprehends the Sacred as a mystery wholly other than himself, an

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1 G. J. Bleeker, The Sacred Bridge (London: E.J. Brill, 1963). See also Numen I (1954), fasc. 2, pp. 147 ff. A reader interested in the study of religion from a more philosophical approach will find valuable background in works such as Bergson, Two Sources of Morality and Religion, trans. R. A. Audra and C. Bereton (New York: Henry Holt, 1935), Max Scheler, On the Eternal in Man, trans. B. Noble, (New York: Harper and Bros., 1960) and the introduction to Scheler's The Nature of Sympathy, by W. Stark, trans. P. Heath (London: Routledge and Kegan Paul, 1954).

2 Phila.: The Westminster Press, 1963.

Object of awe and compelling attraction. This formulation was adopted by Joachim Wach with slight reservations. There are theologians who have studied the phenomenology of religion, such as Gustave Weigel, who accepts the description of man's experience of the Sacred as given by Otto.[1] The theory of this dissertation is basically an expansion of Otto's thesis. The acceptation of phenomenology of religion used here is basically in agreement with that of Joachim Wach who holds that an inductive science of religion is not a philosophy but takes its point of departure from historically given religions, not merely to catalog but to understand them.

In his introduction to The Comparative Study of Religions, Joachim Wach suggests a few principles to be used by Christians in studying non-Christian religions. With one exception, our theory agrees with these:

1. non-Christian religions do in fact include an experience of ultimate reality
2. the Sacred is experienced by their adherents as a tremendous and fascinating mystery

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[1] Gustave Weigel and Arthur G. Madden, Religion and the Knowledge of God, (New York: Prentice Hall, 1961).

> 3. there are various kinds of conceptualizations of the Sacred represented in non-Christian religions; a scheme for classifying them must be spelled out in terms of the non-Christian systems themselves.[1]

To assume the validity of any religious experience either East or West as truly touching an Ultimate Reality, Wach has to make two judgments: first, that there is actually an Ultimate Reality, and second, that the experience partakes of it validly. By definition these lie outside the area of the phenomenal; therefore, we try to prescind from them.[2]

But aside from this objection, Wach's observations indicate that he is a phenomenologist of religion. He uses the data of consciousness for verification of his categories. The following criteria mark religious experience according to Wach: (1) it is a response to Ultimate Reality which occurs as an encounter, that is dynamic; (2) the experience must be understood situationally, i.e. sociologically, historically; (3) the whole man is involved in its

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1 Joachim Wach, The Comparative Study of Religions ed. by J. Kitagawa (New York: Columbia Univ. Press, 1958), p. xii.

2 This is not to say that we do not hold these things, but for the sake of a starting point in a scientific study of religion it is sufficient to know that universally the Sacred is conceptualized as if it did exist.

intensity and it issues in action.[1] Because all these are present, Wach holds that

> there can be no godless religion, and only a misunderstanding can make Buddhism or Confucianism into such. Buddhism and Jainism started as criticisms of the tradition or of any positive characterizations of Ultimate Reality, but they soon developed into genuine religions. Confucius strongly affirmed a transcendental faith in his references to cosmic order (Tao) and to the ordinances of heaven.[2]

Finally, Wach feels that the data of anthropology confirm beyond doubt the universality of religious experience.[3] The Ultimate Reality as apprehended must be seen as creative, though changeless, says Wach, and as majestic or powerful. Like Durkheim, Wach admits a division between the sacred and profane aspects of reality.

Following the tradition of Rudolph Otto and Joachim Wach, the work of Mircea Eliade has been a guide in the formulation of this study. Instead of organizing our observations of religious phenomena in groups of symbols

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1 Wach, pp. 31-36.

2 Ibid., p. 37.

3 Cf. E. B. Tylor, Religion in Primitive Culture; L. Levy-Bruhl, Primitive Mentality and How Natives Think, p. 367; B. Malinowski, Magic, Science and Religion, p. 17.

found in nearly all religions, as Eliade has done, our mode of classifying is thematic. This occurs because we have chosen a set of categories which allows the structure of the religious relationship to show and thus it is through the dynamic process of this structure that we enter into our sy systems analysis. Nevertheless, we are indebted to Eliade for help in handling masses of data in such a way that summaries of their meanings throw light on entire culture patterns.[1]

This concludes a brief survey of some main trends in the literature of sociology, comparative religion, and phenomenology of religion. We have tried to answer the question: where does the problem of this dissertation fit into the developing theory. From Parsons we cited a concept of the nature of culture and saw that, in his system of theory, beliefs are classed as culture patterns. He holds that discrepancies between expectations and actual events in the social system are usually resolved by man's use of an orientation scheme that appeals to "supernatural" entities. If the pivotal problem is how man can relate himself to the

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[1] Patterns in Comparative Religion, trans. R. Sheed (New York: Meridian Books, Sheed and Ward, 1958).

Sacred in the evolution of ordinary experience, then the resolution of discrepancies between the human and the Sacred points to a theory which will allow for process, a model in other words, that has a built-in allowance for change. This is the first requisite which we make of our theory. Other demands which are derived from the literature are listed below:

A theory for the phenomenal study of religion should:

1. Show that religious conceptualizations are part of a collective consciousness (Durkheim) and that they can be studied inductively from historical data (Durkheim).

2. Have an open form so that even though we study only the cultural variable in the religious relation, this will not eliminate from religion an Element (projected) as beyond culture. (Otto, Wach, O'Dea) Nor will it confine the interiority of man to concepts of social function within the religious relation. (O'Dea)

3. Extend and specify Merton's paradigm for the sociology of knowledge, question 3: how are mental productions related to an existential base? by proposing that the relationship is spelled out in the pattern of analogies constant to an individual religious system. (Merton, Parsons)

4. Implement Joachim Wach's demand for an orderly set of criteria to classify religious experience including: its dynamic character, as an encounter with a Reality conceptualized in space-time, as a universal experience concerned with the Not-me.

It is the purpose of the next section on theoretical structure to demonstrate that these demands are met in our theory.

Outside the purview of sociology or its related fields

already mentioned, there are many studies which deal with comparative religions from the vantage point of one particular faith. Strictly speaking these are not relevant to our study because of the difference in method. But the recent work of Professor R. C. Zaehner should be noted here since its focus is precisely Teilhard, Marx, and certain aspects of eastern religions. Zaehner's approach, in his own words, is "a subjective interpretation of the religious history of man seen from an individual angle within the over-all structure of the Catholic Church."[1] As distinct from this, our approach uses a cultural or anthropological framework to compare texts from Teilhard with those of classical Hinduism, Buddhism and Confucianism. In his main conclusion, Zaehner points to a certain convergence of the Spirit as manifested when the dialectic thinking of Marx and Engels and the balanced harmony of Zoroastrian doctrines are re-examined in the light of Teilhard's evolutionary phrasing of Christianity. Our study is concerned neither with Marx's religion nor with Zoroaster's, though this implies no rejection of Dr. Zaehner's findings. It seems that Teilhard

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[1] R. C. Zaehner, Matter and Spirit (ed. by Ruth N. Anshen, New York: Harper and Row, 1963), Intro., p. 19.

has opened up traditional Pauline doctrine toward new perspectives for Christianity and we agree with Zaehner that the Church is "proclaiming ever more insistently the indissoluble marriage of Spirit and matter in Christ...."[1] The "ultimate solidarity of each in all and all in each" of which he speaks is precisely that perspective of balance which can be found in the harmony of Confucian teaching and the unity sought by Buddhists.[2]

In his various works in the field of comparative religions, Zaehner compares religious ideas from Christianity with those of the Hindus, Buddhists and Muslims, but his method is chiefly philological, that is, he is not concerned with how a cultural context can modify a religious idea. The task of doing this is precisely what we have set for ourselves, before making cross-cultural comparison. Therefore, our controlling focus is divergent from that of

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1 Ibid., p. 207. In this case a new perspective on a traditional teaching.

2 Ibid., p. 205. The work of Jacques A. Cuttat is relevant here. Although Cuttat denies the possibility of a phenomenological study of religious trends, he sees quite clearly the basic resemblance between Teilhard and the Far East. See The Encounter of Religions, trans. E. de Fontnouvelle and E. McGrew (New York: Desclee and Co., 1960), p. 50, f.n. 12; p. 51 f.n.

Zaehner's.

The execution and value of any study are usually assessed in the light of the author's declared purpose or aim. Within the field of comparative religion, there is still some variety of method that may prevent the reader from knowing exactly where to place this work. No matter how deceiving the data appear, this book is not intended to be an essay in the history of ideas. Nor is it a philological study in comparative religious texts, since structural elements and systems play a large part in the interpretation of the data. Without intending any devaluation of these scholarly and philosophical approaches what we offer here is the analysis of three religious themes in a cross-cultural context and using the phenomenological method. The framework of theory owes a great deal to the tradition of anthropological research in religions; however, the kind of structure it presents seems to be an advance in the anthropological field since descriptive data may be viewed in a more generalized or analytic fashion.

Furthermore, our subject for investigation is the convergent aspects of these three themes. It goes without saying that there are underlying areas of divergence for each of these. The directions of divergence are noted in

each chapter to which they relate, but they are not developed. To do this would constitute a separate study.

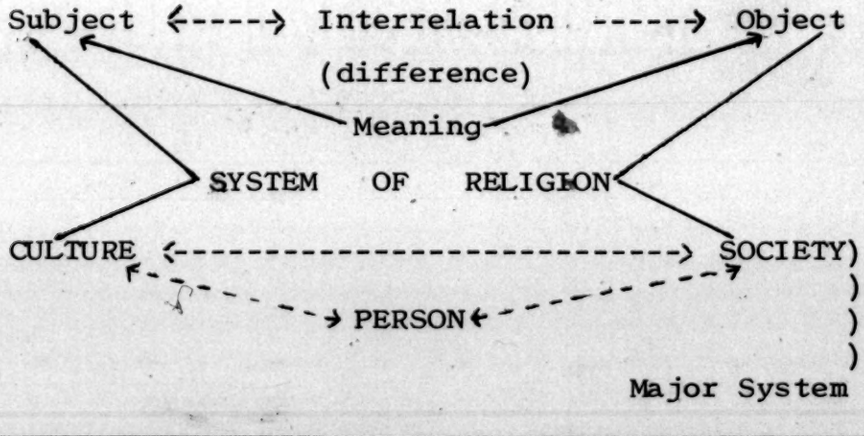
CHAPTER II

THEORETICAL STRUCTURE OF RELIGION

This section describes the theoretical framework used in the analysis of religious texts and in the interpretation of data. The summary at the end indicates how our original problem and hypotheses fit into the theory, and how the theoretical categories answer the demands which we made as a result of reviewing the literature.

The following pages contain three short schematic diagrams meant to summarize and clarify the main theoretical categories.

DIAGRAM I: THE RELIGIOUS RELATIONSHIP SEEN AS PART OF A RELIGIOUS SYSTEM AND A LARGER SOCIAL SYSTEM[1]



The place which the dependent system, religion, has within

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[1] Diagram adopted from the class notes of Robley Whitson, A. Th. D., Comparative Systemic Religion, Fordham University, 1962.

the major system places limits on the meanings of values which the dependent system may contain. Its interaction in a constant process with some aspects of the larger system, or within the larger system as a whole, may change both itself and the reaction of the larger system to it. For example, American attitudes toward Catholics have altered from bare tolerance or hostility to permissive co-existence or even friendliness in the last hundred years. Thus the range of meaning which a whole religion or its adherents have is constantly changed by the social system in process; even the connotations of the term "Roman Catholic" have been enlarged since the presidency of Kennedy.

The larger socio-cultural system by affecting the limits of values attached to a particular religion also affects the individual's conceptualization of God. For instance, it is obvious that no Latin American would ever hold the Buddhist concept of the Absolute as Void because Latin American culture patterns stress individuality and independence in the western sense. Through a study of Latin American cultural values, one can predict those concepts which the cultural system could not tolerate within its value system. This is, essentially what is meant by the range of meaning technique, that is, predicted limits

which a major concept can have considering how it fits into the cultural system.[1] We will make use of this means of determining what the Suprahuman can or cannot mean within any one system, starting from the human self-concept, as established by phenomenal date, and interpreting in the light of the "complete difference" that man seems to postulate universally of his religious situation. Directions of possible change can be predicted in the same manner.

Anthropological studies show that all religions have some conceptualization of the Sacred. Durkheim points out that man usually divides the world into two parts called the Sacred and profane spheres. In all religions the Sacred (the Area and/or the Object) becomes the focus of ideas which are ordered into systems. Generally these systems include both cognitive and evaluative elements, that is, doctrine and moral code. If viewed as a system of ordered interrelationships between the human and the Sacred, they can be studied as structured cultural phenomena. We call them religious systems.

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[1] This concept and the theory on the following pages are a summary of Robert E. Whitson, Structure of Religion, unpublished manuscript, Fordham University, 1964.

Sociologically, the base of all systems can be located in the actor ←---→ other interrelation as described by Parsons, Homans, and Bales. In religion this relationship becomes

actor ----------→ /Object/

as said above. A capital letter "O" shows that the Object is always thought of as totally other than man. In a phenomenal approach to religion we can know only the actor whom we shall call the subject and the interrelation between him and the (proposed) Sacred Object. Therefore all we know about the Sacred must be derived from these two sets of phenomena. This we know is not really a drawback, because the Object as postulated is non-phenomenal and therefore cannot vary culturally in any way. But the way men speak about, write about, or act toward the Sacred is obviously both observable and culturally variable.

Beginning with the simple diagram of the religious relationship, S --------→/O/, our theoretical structure is developed through a set of six characteristics that man predicates of himself at the phenomenal level. The next diagram will illustrate these.

DIAGRAM 2: PRIMARY CHARACTERISTICS PROPER TO THE HUMAN SUBJECT

1. Self-identity
2. Dynamism (acting)
3. Relatedness -- to self, to others, to the Suprahuman (Something outside the human context)
4. Self insufficiency (as related to the Suprahuman)
5. Process (dynamism toward the Suprahuman)
6. Fulfillment (projected goal of process)

Categories four to six, self-insufficiency, process, and fulfillment, are derived from category three, relatedness of man toward the Suprahuman. They spell out the implications of man's religious relationship. Because he is a self identified human subject, he finds himself as distinct and separate from the Suprahuman (Object) and this difference takes the form of a relation between an insufficient inferior, as man conceives himself, and a sufficient superior.[1] The dynamic activity in which man relates to the Sacred appears to be a process in which he seeks fulfillment, or a resolution of the tension, through some kind of trans-

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[1] Anthropological data in J. Wach, M. Eliade, and especially in van der Leeuw substantiate this.

formation. Any religious relationship which is systemmatized between man and the Sacred conceived as Wholly Other, seems to include these six stages of man's situation. They stem from his own consciousness of himself and an (Object) outside self.

Using the six primary characteristics common to the human condition and man's concept of the Sacred as different and superior to him, we can project six directions in which the Sacred will contrast to man. The religious subject (man) will think of these attributes as negative at first since he conceives the Sacred to be everything which he is not. Hence, the term non-finite, or infinite. But man's seeking of greater sufficiency through the Suprahuman reveals to him that his own finite or limited condition is related to an infinite, unlimited Other, conceived as the positive Source of fulfillment. Therefore, in table three we show the limits of meaning for the Sacred to be positive as compared with man. A principle of antithetics or reversal is used in developing these. It is taken from Rudolph Otto's idea of the Holy as utterly different from man.[1]

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[1] A similar method was used by St. Thomas Aquinas in describing God. Since the Sacred is conceived as Unity there can be no partial resemblance between man and It since there are no parts in it.

There is, of course, also a correspondence between the human and the Sacred because they are not partially but completely reversed e.g. as between a photograph and its negative. What we have then is a structure of religion describing an "unlike likeness" between man and the Sacred, the human and the Suprahuman. The two spheres, finite and infinite, must be marked by "apartness" because one is absolute. At the same time, the Sacred includes the human in some way and is mirrored through it, hence the necessary correspondence.

DIAGRAM 3: THE CONSTITUTING STRUCTURE OF RELIGION

Human (subject) Non-sacred sphere - apartness -	Suprahuman (Object) Sacred sphere
1. Self-identification (determination or isolation by exclusion)	Inclusion - Allness[1]
2. Dynamism (activity, tension shows multiplicity)	Singularity - the One
3. Relatedness (oriented toward unification with Suprahuman, relativity)	Absoluteness
4. Self-insufficiency (dependence, limitation)	Limitless - the Infinite
5. Process (commitment, internal change)	Changeless
6. Fulfillment (through transformation a resolution of tension)	Cause

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[1] This classification may be applied to traditional Christian religion. See Athanasius, first letter to Serapion: "...Thus God is preached in the Church, 'who is over all (Eph. 4:6); and through all, and in all' - 'over all' as Father, as beginning, as fountain; 'through all,' through the Work; 'in all,' in the Spirit." Cited in Johannes Quasten, Patrology (Westminister, Md.: The Newman Press, 1960), III, 67.

Also Irenaeus, Adversus Haereses, II, i, 1: "it is best for us to begin with the first and greatest principle, that is with God the Creator...and to show that there is nothing above him or beyond him....How could there be any other Totality (pleroma) beyond him: or another Principle of power or another God? For God who is the totality of all these must needs include all things in his infinite being, while he himself cannot be included in any other thing. If there is anything outside him he is not then the totality of all things; nor does he contain all things." Cited in Henry Bettenson (ed. and trans.) The Early Christian Fathers (New York: Oxford Univ. Press, 1956). Cf. Summa Theol. Q. XLIV, Art. I.

The Object appears in parenthesis because as far as phenomenology of religion is concerned, it cannot be directly known but is projected by socio-cultural systems everywhere. Within this framework we can interpret the religious relationship. It represents a method of interpreting the range of meaning which human actions have within the religious relationship. The way of arriving at these categories is quite direct. In every religion there are observable acts which show man's interaction with a Sacred Object either individually or socially. From these acts or patterns we can tell how man thinks of his own position vis à vis the Sacred. After examination of religions among primitive peoples, the ancient East, the history of Christian churches, and modern Protestant sects in America, certain fundamental patterns become evident. Because these are common, we call them the characteristics of the religious relationship. Observations made in this manner reveal a basic structure or orderly arrangement common to all religions. They also confirm the supposition that the sphere of the Sacred is ordinarily thought of by man as <u>entirely</u> <u>different</u> from himself and his situation.

Emile Durkheim saw this division of the world into two domains as absolute, but he considered the profane sphere

to relate to individual men, as human. Whereas, the collective, even at the human level, becomes the generator of religion, and thus is the Sacred, for Durkheim.

From psychology and from sociology of knowledge we already know that man has to form images (mental) of non-phenomenal realities in terms of his own experience. Religion is no exception. Man can be observed everywhere in society as projecting a concept of the Sacred, or Suprahuman, by negating his own limits and expanding his perfections to an "infinite." In this way he begins a definite series of interrelated religious concepts, systematically arranged so that they can function for both religious and non-religious ends. Eventually the system becomes institutionalized, but in the beginning it must originate where all socially patterned behavior starts: with a self concept formed in a group context. Hence the logic of our categories, based as they are on the human self-concept.

From man's consciousness of <u>relatedness</u> to a Superior Object, he realizes a dependence of self-insufficiency. For example, the many ways of practicing magic and the whole complex of beliefs which surround death demonstrate this. Malinowski has shown that the function of magic among primitives seems to be the propitiation of some force

superior to man which induces fear in him. In so far as man cannot foresee or control the time and manner of his death, he thinks of death as located in the area of the Sacred which is superior to him. The prayers and ritual accompanying death frequently express supplication to a superior power on behalf of the departed.

Man's chief idea of the function of his religious acts is that they involve him in some sort of process whereby he attempts to relate himself to the Sacred in order to overcome his insufficiency. Our study is concerned with its external expression usually in the form of writing; the texts bearing directly on the main ways of commitment to the Sacred. Whether or not the normative situation described in the texts is actually operative now in the lives of Christians, Buddhists and Confucians is outside the scope of this study. It is erroneous, as Otto has pointed out, to compare one's own religious ideals with someone else's limited practice. Accurate inter-cultural comparisons can only be based on knowledge of all the essentials of the religious system in each case and consequently would suffer from the necessarily partial views of any one group of adherents to the religion. It is conceivable that if American Catholics were interviewed with respect to their opinion of the es-

sentials of Christianity, there would be as many forms of the religion as there were interviewees.

The kind of commitment involved with process toward the Sacred in each system shows how the subject is expected to act within the structured relationship. Both the process and the commitment are thought of as capable of effecting some change in man, sometimes only temporary or slight, but more often a fulfillment through transformation. The kind of fulfillment man seeks seems to depend on his concept of the Sacred. Orientation toward the Sacred is to some extent indirect in all systems; however, in certain cases, such as Buddhism and early Confucianism, the commitment does not seem to be toward a specific kind of Sacred Object but toward a structure of relations. This occurs because adherents of these systems think of the relationship itself as one which can make the Sacred actual or immediately present to them in some non-phenomenal way.[1]

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[1] For detailed description of this, see chapter four, the section on action, and the end of chapter seven. Note that the term "actual" is used throughout this dissertation in the sense of the French "actualité" and connoting the consciousness of immediate presence. We avoid the word "immanent," because of its philosophical context.

Diagram 3 shows the list of man's characteristics as contrasted with what the Suprahuman must be according to the principle of reversal, that is, making the Sacred totally different from, but superior to him. The interrelation between the two, shown in parentheses, is both internal and external; the first three internal structures reflect how man thinks of himself, within himself, but related to the Suprahuman. They amplify the three primary characteristics; self-identity, dynamism, and relatedness. The external structures explain how man thinks of his self-relatedness toward the Suprahuman in an outward manifestation. The human subject if identified as separate and distinct from the Suprahuman, would be isolated and in this sense determined within his own limits. Because he is determined (in self) and also acting or dynamic, there must be tension between the human and the Suprahuman. Man acts in the religious relationship because he thinks the Sacred, or to be exact, his movement toward It can resolve discrepancies between his expectations and actualities. One of the chief of these is the conflict between his own self limits and the constant urge to transcend himself. A complete resolution of tension can be effected only by identification or unification of the human subject with the Suprahuman. This

is substantially the problem dealt with in chapters four and five. To complete our explanation of the diagram, the remaining three external factors: dependence, commitment, and transformation, indicate how the internal aspects of the religious relationship become visible.

It is the various kinds of commitment of the self with their accompanying fulfillment and transformation that become the focus of our study. The entire process may be viewed as one of unification of the self however conceived, with the Sacred. Yet this unification cannot involve the realization of a likeness to the Sacred which erases the fundamental difference between the human and the Supra-human. If this were to happen, the human would be annihilated and an internal change would take place in the Supra-human. The human, therefore, would not longer be a separate terminus of relation to the Sacred, and the existence of religion demands the presence of "relation" as defined. Also the Sacred as conceptualized within the above structure can suffer no change; otherwise there would be no Absolute.

Consequently a problem arises in explaining how the Sacred which, in virtue of the principle of reversal, must be All Reality, can include man who excludes it from his own

selfhood, at least in so far as he cannot be annihilated. It would appear, then, that in some way man must be included in the Sacred without disappearing altogether. Within our theoretical structure we can see that man excludes the Suprahuman as a singular, because he is not the Suprahuman as It is, but he may be said to be the Suprahuman in so far as the One Real is reflected in this individuated form. This establishes the apartness of man from the Sacred. At the same time every entity is the same in the way that all Reality is included in the One. The All in itself must be the One Real in the sense that nothing is Real outside the All.

Since the Real is infinite, It can have an unlimited number of expressions. Thus is includes every 'other' as an individual expression. The limitation or reversal in each human 'other,' as relating to the One Reality, lies in the way it is expressed, not in the Reality which is the same. Thus each man must express the All in a mode singularly proper to him alone but which is one of an infinite number of possibles. This explanation should not be construed to mean that the inner self of man is visualized as some amorphous Spirit which is one with the inner selves of all other men, only foibles of temperament marking them off

from each other. In the case of individual participation in the One Real, identity with the Sacred constitutes paradoxically the deepest and most complete spiritual differentiation of the self.

Conclusion:

The theory as described up to this point seems very general. Indeed, the framework itself is so broad as to be a hindrance to analytic study if used in entirety. But this must be true if the religious relationship is examined in varying cultural settings, otherwise there is a great probability of prejudice in favor of one or other culture. What we must now do is specify it by limiting the scope of the present work in its framework. In this study the area of interest is in the last two lines of Diagram 3, namely, process, leading to commitment; and fulfillment inplying transformation. Our special focus is the interrelation itself as dynamic. From this vantage point we can look either way, seeing man from the Sacred or seeing the Sacred from the human. Both remain in moving tension as they are evaluated; so no final formulation is possible with regard to either.

Now within the human process of religious commitment

and fulfillment we define further three special related points of observation: how do the processes (involved in commitment and fulfillment) affect the human self concept; how do they modify the evolution of psychic experience; and finally, what is the function of the community-cosmos within the religious process. It should be noted that all the possible angles of these points of observation are not exhaustively treated. It is sufficient for the purpose of the study to show enough examples from each to bring to light an underlying pattern of religious concepts. In other words, the core topics are studied because through them a whole interrelated sequence of meaning can be seen in operation. Once the basic religious attitudes are isolated, they could be applied in more minute detail in other studies. It is our function to compare them and point to areas of possible systhesis.

On first inspection, the theory seems to be "open" enough to allow for changing points of view to reflect back on each other within the analysis process. The final proof of its potential flexiblility will be in the kind of data gathered; this is the first requirement we made of our theory on page 47. The "orderly set of criteria" are now set forth which Wach mentions, and they are inductively

derived. Thus no special theological evaluations need be made to grant the authenticity of our conclusions. Nor have we eliminated the possibility that man has an "interiority" since this will show through the kinds of fulfillment he seeks. Without confining religion to its function in the social system, we will be forced to view it both as a purveyor of culture or values, and as a primary locus of social knowledge because of the questions we are asking. Whether or not the patterns of a broad perspective can be easily noted from the characteristic analogues of each culture remains to be seen. Does the model work? The data will have to answer.

CHAPTER III

METHODOLOGY

This chapter will be divided into three sections: the research aim and the theoretical model, considerations of design which flow from this, and control of values. In section one we will discuss mainly the closeness of fit of the model to the phenomenal data; the second part develops "design" from the above ideas and includes details about type of data used, selection of sources, coverage of sources and reasons for the choice of research techniques. Control of values, the final section, presents a statement of the values of the researcher, a brief treatment of how values in the material analyzed may relate to the researcher and to the study, and an explanation of the classification categories used with estimates of their validity and reliability. This latter part includes both theoretical and operational definitions.

I. The research aim and the model:

Generally the purpose or aim of research in social science dictates the nature of any set of theoretical categories used; this is what we call a model if it is formalized. Design of the research when it is descriptive is necessarily implied in the model at least in the sense

that what we do is operationalize one aspect of the model and collect our data accordingly. The word "model" in this study will refer to Diagram No. 3, chapter two, p. 59, which is a short paradigm that symbolizes all the relationships implicit in our theory of the structure of religion. For t the convenience of the reader, the diagram is repeated below. The criterion of a model in science is whether or not it works, that is, does it give meaningful, apt, and consistent data. To do this it must be closely articulated on the one hand with an adequate conceptual scheme, in this ca case a theory of the structure of religion, and on the other hand with precise operational definitions. For the derivation of the model we are using the reader is referred to Whitson's book, The Structure of Religion as cited above.

Diagram 3: THE HUMAN SUBJECT IN INTERRELATION WITH A SACRED OBJECT

Human subject	Interrelation	(Object)
Self identity (exclusion)	determination (isolation)	All (by inclusion)
Dynamism (acting)	tension	Singularity
Relatedness	unification	Absoluteness
Self-insufficiency	structure of dependence	Infinite
Process	commitment (by change)	Changeless
Fulfillment	transformation (by resolution)	Cause

Our general aim is to illuminate the areas of possible convergence between the kind of perspective used in Teilhard de Chardin and that used in some classic texts of Hindu, Buddhist, and Confucian religions.[1] A perspective is a basic point of view, a kind of cultural lens as Mannheim explains, which views the phenomenal world in one way rather than another, e.g. the evolutionary point of view is a perspective. The design is descriptive; that is, after a study of meaning patterns that seem common to one group of texts, we will compare them with religious systems of other cultures. By holding the particular topic constant we should be able to estimate cultural variation in the presence or absence of analogies and symbols and also, by comparison of the kinds of symbols used. Sometimes the cultural manner of expression varies so greatly that a Buddhist appears to be saying the exact opposite of what he apparently intends to say if the context be studied. The point of departure for our classification is the structure of categories in Diagram 3; they function as an interrelated whole,

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[1] There may be some controversy about calling these last two systems religions. For our purpose we may assume that they are since they both define man in interrelation with a Sacred, though It may not be positively described in their system of analogies.

although we have explicit reference only to the last four: process, commitment, fulfillment, and transformation. The classification of the religious relationship implied in these categories will fit all the cultures we are studying. For example, any kind of idea of the Sacred will be described by the characteristics named in the third column (far right). They could relate to a "personal" or "impersonal" description of the One Real.[1] As we tried to show briefly above, the categories can be developed from an inductive analysis of human consciousness and to use them we need only subscribe to the observation that man thinks of himself in society everywhere as a self-identified, human subject who in religion depends upon a superior Other for fulfillment.

By "subject" here we mean that man is consciously reflecting on his own thoughts. The Suprahuman may be thought of in the West as a "Subject" in this sense but we call Him (or It) an Object because, as man thinks about Him, the consciousness of the Suprahuman is inaccessible to human

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[1] The word "Cause" as applied to the religious Object should be understood as Origin and Destiny, but not necessarily Creator in the western sense, since the notion of creation as we understand it cannot be inductively arrived at.

reflection. The question now arises, can these categories furnish meaningful data. We answer in the affirmative because they ask crucial questions. If we take the first category as an example -- self-identity, we can see the result when it is applied to a Buddhist text.

Immediately a fundamental difference appears in the thinking of Buddhism on this subject and that of the West in terms of the ordinary Christian: a major concept of Buddhism says that there is no 'self.' In other words, what the ordinary man identifies as his self -- feelings, desires, consciousness -- is not to be identified as real. The manner in which the concept is spoken of is quite revealing:

> Therefore, brethren, whatever form or other skandha, (feeling, consciousness) there may be -- past, future, or present, inward or outward -- all that should be seen by right wisdom as it really is, i.e. that 'all this is not mine, I am not this, this is not myself.'[1]

The function of the concept is stated in the next few sentences:

> The learned holy disciple who perceives this becomes disgusted with form ... he sheds his greed for these things. His dispassion sets him free, and then he

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[1] Edward Conze, trans. Buddhist Scriptures (Balto.: Penguin Books, 1959), p. 188.

knows that he is liberated.[1]

Using Diagram 3 we can discover the following things from these texts:

1. self identity means here that empirical consciousness is not the self. Whatever is the self is not named.

2. dynamism (how is the subject acting?) The acts here are all normative, i.e. things he should do, i.e. perceive through wisdom feelings as they really are, become disgusted, etc.

3. relatedness -- the subject is related to a state called "liberation."

4. self-insufficiency -- not explicitly treated, but implied.

5. process -- from the first act: perceiving or seeing by right wisdom, through "becomes disgusted" and dispassion which "sets him free" (fulfillment).

6. fulfillment -- he "knows that he is liberated."

Seen as characteristics of the human subject, the data yield these results. They can also be re-analyzed as an interrelation between the human and the Sacred with the middle set of categories. When applying the fourth category, we did not say that annihilation of the individual self was claimed because the text makes it clear that some-

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[1] Ibid.

thing to be designated as a "knowing mind" can reflect on the process of liberation after the "self" is perceived as an illusion. Therefore, the text implies that the empirical ego spoken of cannot be exhaustive of what we in the West call a "person." This is an illustration of the manner in which the preliminary textual analysis is made. The results seem to be consistent; in this sense they are a set of mental operations which yield uniform data.

The data, once classified, portray one small part of the religious process, in this case for a Buddhist. The disciple spoken of begins from a "seeing" of "no-self," becomes disgusted, sheds greed, and is "liberated." Whatever this may mean in its cultural context, we can at least learn that man may enter an interior process and arrive at certain ends conceived as religious. This is meaningful for our hypothesis because the way he conceives himself is the key to the "liberation" which is realized. In terms of the classes in Diagram 3, the process leads from an insufficient state through the adoption of an attitude (commitment) and is said to bring freedom (fulfillment) which, if realized, is a kind of transformation. In this way the phases of the process overlap and all the categories are not always needed to expose the meaning of a given passage.

Design:

In naming the classes into which data are expected to fall, we have in effect specified the descriptive design, since design is primarily the logic of procedure. A descriptive study depends for its validity on adequate coverage of the sources and control of values especially in operational procedures. Adequate coverage of sources suggests several problems: why historical rather than live or raw data, what is the scope of the texts chosen and how thoroughly will they be "sampled."

The focus of our study is limited to those aspects of the religious systems that are institutionalized in written expression. This eliminates the very private type of religious experience or the live experience which could condeivably be tapped by interview. Since we are looking for a thought-pattern that will grow out of group conceptualizations, our assumption is that written sources will meet this requirement more easily than any number of interviews with individual adherents to the religion. What the social scientist discovers through interviewing is primarily the way individuals differ from the institutionalized norms of the religious system. What we wish to discover is the constant pattern of their presuppositions.

Because we are studying main themes of religions which date back 2500 years, "sacred" books seem to lend themselves to the research. They will usually portray the set of normative concepts which are stabilized within a particular cult. In the East many of the texts were preserved orally for hundreds of years before being committed to writing. Thus they are a product of the "collective consciousness" and being religious are highly dependent on a symbolic or analogous mode of expression. Literary symbols are always more lasting than speech patterns in the cultural milieu from which they spring. At times, in descriptive studies, oral data are invaluable to register fine nuances of meaning as in the case study. But our purpose dictates the examination of general trends of meaning and the frequently repeated patterns. Thus historical evidence seems to be needed. These are the reasons for our choice of content analysis as a method. The most practical and meaningful way to do the study seemed to be through reference to the literature, either ancient eastern or modern Teilhardian.

In the texts there are very few, if any, dividing lines placed for boundary maintenance between the physical and the spiritual; the sacred and profane; man, Other and cosmos (within the Chinese and Teilhardian texts). From

this can be seen the necessity of having very flexible, open, and overlapping categories to allow the continuum of meaning to show. Paul Tillich suggests the use of a dialectic method of analysis for religions by means of a

> description of contrasting poles within one structure--a relation of interdependent elements each of which is necessary for each other and for the whole, although in tension with the opposite element. Tension drives to conflict and beyond the conflicts, to possible unions of the polar elements.[1]

The subject-Object polarity which we have used will show this kind of dialectic, but another kind is also built in through the questions that view the religious relationship as one including both self and the community-cosmos. Dimensions of this will show in the operational procedure and the gathering of data.

The research technique of choice, content analysis, lends itself to three major tasks according to Festinger and Katz: interest in the content itself, making inferences from the content to characteristics of the producers of the content, or finally, interpreting the content to reveal

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[1] Paul Tillich, Christianity and the Encounter of World Religions (New York: Columbia University Press, 1963), p. 55.

the interests and culture patterns of their [illegible] group.[1] Our focus is in this last area. The measurement involved in content analysis studies usually does not lend itself to quantification. Selltiz et al. hold that quantification is not required in content analysis.[2] It may be more precise but it is not always feasible; the scientific value of content analysis, like that of attitude scales, depends more heavily on factors other than quantification. Merely counting the number of times a concept occurs in religious documents analyzed would certainly not yield very meaningful data for our problem. We have a control for the analysis in the structure of classification that we impose on the religious relationship; it is of the same kind as van der Leeuw's in his early classic on phenomenology of religion: the object of religion, the subject of religion, and their interrelation. His study was purely descriptive and the basic structure proved adequate.[3] In addition we have

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[1] Leon Festinger and Daniel Katz, (eds.) Research Methods in the Behavioral Sciences (New York: The Dryden Press, 1953), p. 437.

[2] Claire Selltiz, Marie Jahoda, Morton Deutch, and Stuart Cook, Research Methods in Social Relations (New York: Holt, Rinehart, 1961), pp. 336-337.

[3] First published in 1933, Gerhardus van der Leeuw's work has become a basis for most of the present day research of Dutch scholars. The English edition, cited above in chapter one dates from 1963.

the control which careful comparison always gives. When the basic theme is constant, cultural variations can the more easily be detected.

Choice of Sources:

The essential contrast in this study is between typical elements in the classical texts of the far eastern religions and one kind of formulation of the Christian system, that of Teilhard de Chardin. In selecting Teilhard for our representative of Christianity we do not do so under the impression that his thought is in any sense a "median" showing the central tendency of Christianity. As a scientist he may not appear deviant; this we tried to show in the introduction. But as a Christian he is certainly not typical as yet of the majority; his thought crystallizes some ideas which are current among a small but influential public including philosophers and theologians like Tillich, Roger Troisfontaines, Joseph Donceel.

In the Confucian tradition there have been various commentators on the master, some of whom have formed schools of divergent thought during its 2500 year history. Our major focus is on the earliest Confucian teaching which has been identified by Arthur Waley as that of the oldest books of the Analects, The Great Wisdom, and The Doctrine of the

Mean. We are not concerned with the later or more legalistic interpretations. The Chinese cosmology, now available in a translation of the Book of Changes, is used as a cultural reference point. Both the Analects and The Great Wisdom are available in new English translations; selected texts were checked with the original chinese through a translator.[1]

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[1] There may be a problem involved here in the interpretation of Confucian thought as a system which does not involve progress as Teilhard's evolutionary scheme seems to do. Progress which implies a technological readiness for change and a value estimate that such change is always for the better should not be confused with awareness of process implying change in the human society and cosmos as constantly present, a condition of life.

The awareness of change, movement or process in the human and cosmic world occurs as a pervading theme in the I-Ching, an early Chinese classic as well as in The Great Wisdom, Ta-Hsueh, text of Confucian times. The Confucian attitude toward the golden age of the past and toward li (ritual) was essentially the perception of an examplar or archetype in these sources that had to be renewed or restored in the ever-changing present situation. In other words, Confucius was a re-former or restorer of tradition as living. In fact, any archetypal or logos theory always brings the idea of a process or implementation with it.

In ancient China there was no articulated technology but the Confucian manalways aimed at progress in the ameliorative sense, through rectification of the state. Politics was the field for human betterment in Confucius' day and he tenaciously clung to its integration through the human life of jen (Goodness) and li (ritual and religion). If he did not outwardly succeed, it was not for lack of a practical point of applicability. We are not comparing in this study the outward results of two evolutionary schemes; the point at issue is whether and to what extent psychic evolution is tied in with man's interior or moral consciousness. Our thesis is that, strangely, both Teilhard and Confucius maintain this unity of vision.

More difficulty arises in the case of Buddhism because the Buddhist tradition contains more than 2600 normative texts and many of these still untranslated from Chinese or Sanskrit. In one group alone there are eighteen schools (Theravada). Differences among these schools are minor, according to Edward Conze, a prominent scholar of Buddhism.[1] Even the lay reader can see that the same central themes are repeated many times in different ways in every Buddhist anthology. Materials are so organic and consistent that it is highly unlikely that a thorough selection would omit important or basic ideas. Conze says that a few concepts have been common ground for all of Buddhism. He also estimates that any work done on Buddhism in English in the mid-twentieth century is likely to be very superior to all else since a variety of new translations are now available.[2]

For selection of texts we will have to depend on these new translations. However, since we are concerned with only two principle themes, the nature of enlightenment and the process of rebirth, and we have hundreds of texts to choose from, the risk of inaccuracy is readily minimized, e.g.

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[1] E. Conze (ed.) Buddhist Texts Through the Ages (Oxford: Bruno Cassirer Ltd., 1954), p. 10.

[2] Ibid., p. 9.

within the same collection fifty texts will be given describing enlightenment from slightly different angles.[1] As a representative text of Hinduism we will confine ourselves mainly to new translations of the Bhagavad-Gita.

Control of values:

If there is to be objectivity in this research process, we must first of all recall that the observer himself is an important variable.[2] This is because the observer or researcher makes value judgments, if not consciously then unconsciously with the consequence that bias may slip into his work. It is well, therefore, to acknowledge here that this study is being done by one who is personally committed to a very well defined religious system (Roman Catholicism) and thus is not seeking either to start from or to arrive at a religion composed of elements in all systems. But still less is the method or goal at the other end of the continuum -- an evaluation of all religious systems in terms of the one of personal commitment. It is certainly possible

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1 The listing of texts appears in the appropriate section of the bibliography.

2 W. Goode and P. K. Hatt, Methods in Social Research (New York: McGraw-Hill, 1952), ch. 8.

to carry out a sociological analysis and even to relate religious values expressed in texts to the theoretical structure while prescinding from such value judgments.

There are three elements which aid the researcher to do this. First, a certain intuitive insight into the mind-set of another religious system, second, the use of a theoretical model that will highlight the essentials of religious interrelationships but allow everything else, even the metaphysics common to one culture, to vary. And thirdly, the construction of valid categories for classifying data. We have already tried to evaluate our theoretical model and to show that it is open enough to permit this flexibility; in the next section we will list and examine our definitions both operational and theoretical. Concerning the use of intuitive insight the reader is advised to consult the summaries and interpretation of data in each chapter as well as the final conclusion. Before listing our definitions, we must make a final note on the presence of values within the textual evidence itself.

Usually the study of values as data has little hazard for the careful investigator who is aware of the partiality to which personal commitments might lead. However, there is one aspect of Teilhard's work that should be noted in this

connection. He does not stay clearly within the bounds of inductive science as we define it today when he is describing the Omega point and in certain other areas. In doing this he introduces non-empirical elements into his stated area of investigation: science, when interpreting data. The merging of some aspects of philosophy and theology within his evolutionary world vision is rather inevitable, considering that he wished to describe the genesis as well as the terminus of human evolution. Whether or not he is justified is another question.[1] For our purposes the "leaps" which Teilhard makes from science into adoration are the more valuable since they show his religious outlook in a much more emphatic way. Both Buddhist and Confucian thought have a pronounced phenomenal approach to man -- a circumstance that seems to favor the study of their systems by an inductive framework.

Definitions -- Theoretical and Operational:

The field of study so far delimited is that of culture

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[1] It is not pertinent to our study to evaluate Teilhard as a scientist. Obviously, he was not defining science in the current manner say -- of Julian Huxley. Whether our idea of science as a discipline should be broadened or whether Teilhard is to be censured is for the reader to decide.

and of specifically one aspect of it, the religious system. Culture has been defined in various ways. A sociological definition was given in chapter one, above. Culture consists of socially shared and symbolically transmitted patterns of acquired behavior, both explicit and implicit.[1] According to Father Whitson, culture pertains to human organization; (2) but is not contained completely in the physical organism or physical environment; (3) is acquired and transmitted; (4) is a system of ordered activity; (5) fulfills needs of the organism within its environment; (6) is systematic, interrelated whole and modifies the organism and its environment.

Religion is defined as the systematized interrelation of the human and the Suprahuman.[2] We are studying religious ideas of man-in-process toward the Sacred. Religious ideas are those which belong to a system of relationships postulated between the human and the Suprahuman; they concern interaction with an Object outside the human context. Cultural manifestations of religious ideas become ordered and

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[1] A shortened version of the definition given by Rev. Charles Serei, S.J., Cultural Anthropology, Fordham University, 1962.

[2] Whitson, op. cit., revised form, p. 5.

structured into systems; a system is interrelated, ordered activity at the human level. It is true that the entire religious system deals with more than human organization, but as part of the socio-cultural system, religion imposes on and fills the needs of the organism and its environment. On the other hand, the man who subscribes to a religious system does so within a socio-cultural context, an organized social system having definite value orientations. Thus, the sociological definition of culture (chapter one) is relevant because it implies the interrelation of society, culture, and personality.

A religious system usually distinguishes the sacred aspects of reality from the non-sacred. It has three major parts: doctrine (creed), morality (or ideology, code), and manifestation (cult), this latter stressing cultural elements. With respect to any given religious system the question may arise as to whether the doctrines are true, or to put it in common terms, which religion is the "right" one? Empirical science cannot answer this question; neither can phenomenology of religion since it is based strictly on phenomena regarded inductively. To be absolutely consistent, this type of study can neither prove nor disprove the existence of a Sacred Object. We begin,

therefore, with man's conceptualization of the Sacred and within a systemic context, relate other texts to it. It should not be necessary to presume that the answer to the question of religious validity is either yes or no.[1]

Process in a religious context can be phenomenally identified as a pattern of concepts that picture man's attempt to relate himself to the Suprahuman.[2] The other three concepts used (commitment, fulfillment, transformation) are implied in the overlapping stages of process. It must be remembered that such a moving point of view can be analyzed from various stages, for example, the activity itself, the effect of it on man's ideas of the Sacred, and the consequent changing perspective of self when these ideas

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[1] To say that we prescind from the question of validity in a particular religion is not the same as saying that scientists who undertake this kind of study must hold an agnostic position as persons. Einstein, for instance, admitted that he did not really know if the phenomenal world is as he says it is. He merely believed that the relational pattern of Riemanian geometry is a workable map of the real. A. Einstein and L. Infeld, Evolution of Physics (New York: Simon and Schuster, 1938), p. 33.

[2] In a larger or socio-historical context, process may be conceived as the dynamic tension between individual and society. Cf. W. Stark, The Fundamental Forms of Social Thought (New York: Fordham University Press, 1963), Ch. 17.

are "flashed back" toward the starting point of analysis.

We are now faced with the problem of stating our concept of religious process operationally. Lundberg points out that an operational definition can be constructed as a symbolic or verbal formula that refers to a mental operation.[1] According to Timasheff it must allow for easy and unambiguous identification through observable attributes. Observable attributes in this case would be the qualities present to textual analysis.[2] This is the kind of index that is suitable for content analysis and to the extent that the verbal formula actually hits the area defined for measurement, it is valid. In line with Lundberg's specifications, operational definitions may take the form of rules specifying what aspects of the content are indicators that an item falls into one category rather than another.[3] The rules sometimes are framed in the form of questions (as in an interview or questionnaire) with the answers as forced choice items. Answers must clearly identify the classification of the object, in this case a qualitative statement.

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[1] Social Research (London: Longmans, Green and Co., 1942), p. 89.

[2] N. S. Timasheff, "Definitions in the Social Sciences," A J S LIII (November, 1947), 202-209.

[3] Festinger and Katz, p. 437.

The purpose of the classification scheme is to order the data and render them comparable.

In this study we are describing three dimensions of man's religious relationship, namely how he conceptualizes himself, the evolution of his psychic experience, and the community-cosmos. The following are operational rules for classifying these dimensions:

Definition of process toward the Sacred

General view: How is the insufficient human subject dynamically related to the sufficient Suprahuman Object?

(As an individual in a group, as part of a group process but still individual)

1. What kinds of process(es) arise from the tension of the subject-Object relationship?
   a. Internal, external, or both
   b. The extent of each
   c. The relation of the process to each other
      within one system
      between systems of different cultures
2. To what commitments do these processes lead?
   a. internal, external or both
   b. extent of each (to self only to self and others, to self, others, and cosmos)
3. What type of resolution is implied in the idea of fulfillment as it is related to the tension in the above

processes?

a. internal, external, or both

b. extent of each

c. relation to each other

d. how is the fulfillment related to space and time?

4. How does the resolution lead to transformation in the interrelationship between the human and the Suprahuman? i.e. is it conceived of as reducing the distance between them?

a. internally, externally, or both

b. extent of each type of resolution (is the ego preserved, annihilated or neither)

c. relation to each other

5. Is the Suprahuman seen as the source of fulfillment through transformation?

a. To what extent is the Suprahuman seen as the determinant of the entire process?

b. What is the role of the Suprahuman in comparison to human activity?

c. To what extent is the Suprahuman seen as the resolution for the divisions which man projects upon reality?

Below are some sample texts of Hinduism, Buddhism, and Teilhard on the theme of detachment, a part of the religious concept of self as related to the Sacred. A brief analysis shows how the main categories apply to the data.

Text I Hinduism:

Perform every action with your heart fixed on the Supreme Lord.
Renounce attachment to the fruits.
....
Seek refuge in the knowledge of Brahman.
They who work selfishly for results are miserable...
To unite the heart with Brahman and then to act: that is the secret of non-attached work. In the calm of self-surrender the seers renounce the fruits of their actions, and so reach enlightenment.

Bhagavad-Gita, Mentor ed., pp. 40-41.

Text II Buddhism:

Do not like, do not dislike; then all will be clear
....
Do not chase after entanglements as though they were real things,
Do not try to drive pain away by pretending that it is not real;
Pain, if you seek serenity in Oneness will vanish of its own accord.

"On Trust in the Heart" (Mahayana, BUDDHIST TEXTS, Conze).

Text III Christian:

To pause so as to enjoy or possess results would be a betrayal of action. Over and over again he must transcend himself, tear himself away from himself...each reality attained and left behind gives us access to the discovery of an ideal of higher spiritual content. Not only has he encountered God...(but) the divine milieu absorbs his powers in the very proportion in which these laboriously rise above their individuality.

Teilhard de Chardin, THE DIVINE MILIEU, pp. 41-43.

If we presume that a preliminary analysis of the texts has been made using the six broad categories of diagram 3,

then the subject will be identified as the "you" indirectly addressed by the first two texts, or as the "himself" of the third text. The Object is seen here as the Supreme Lord or Brahman (I), Oneness (Text II), or God (III) described as the divine milieu. The process of the religious relationship appears in these texts to fall into the following categories:

Question 1. Kinds of process:

A. detachment from results of action (I)
purity of heart (I)

B. detachment by: imposed tranquility of emotion (II)
avoiding involvements (II)
accepting pain (II)

C. taking no pleasure in results (III)
transcending self by leaving accomplishments behind (III)

1. a. Internal or external processes: all internal predominantly. The Hindu text and Teilhard specify detachment through work or action so these are also external.

b. How are they related? Within each system: purity of intention is seen as the most closely related factor to detachment in I; emotional neutrality produces enlightenment in II; and transcendence of self as that which gives access to a higher ideal (III).

Comparing systems on this point: in the detachment process, the active element is stressed by the Hindu: "perform, renounce, seek refuge;" whereas in Buddhism (II) both active and passive detachment are mentioned. Teilhard mentions both also, but stresses the active type: "tear himself away, left behind, gives us access to the

discovery."

The question on commitments, no. 2, would expand the idea of the extent of the process. The third question on resolution of the process in a fulfillment would bring to light the "enlightenment" in I; vanished pain as a result of serenity is the fulfillment mentioned in II; and the discovery of a higher ideal and encounter with God (III). The vanished pain would imply here an external element in the fulfillment of II.

Transformation would in these texts be the same as fulfillment, since no further stage in the process is mentioned except the added note of "Oneness" in Buddhism and the "absorption of his powers" in Teilhard (III). Most of question 5 has already been answered in considering whether man is active or passive in the detachment process. To the extent that he is active, the Suprahuman is usually thought of as passive and vice-versa. The Suprahuman is also seen in these texts as resolving divisions between the Sacred and profane spheres by absorption (III) and Oneness (II). This method of answering the questions will show the manner in which the textual study is made. To establish some relative validity and reliability for this procedure we submitted the texts and questions to

lay students of college age and educational level. Their replies indicate agreement on the following points found as present in the texts: (1) that man is seeking the Sacred; (2) that the Sacred is explicitly named or described in each text; (3) that the process of religious relationship is internal, but may also be external; (4) that it leads to commitments which usually involve self and others; (5) that the aim of the process is to reduce distance between man and the Sacred; (6) that the fulfillment is both internal and external but primarily internal; (7) that it leads to transformation through surrender of self or transcendence of self; (8) that the theme of the texts is detachment or self negation; and (9) that the Suprahuman is not wholly acting or acted upon but partly both. There were two points of ambiguity in the answers, whether the ego was annihilated or not, and details on the types of commitments. This latter point is not clearly in the texts chosen, so it was not expected that any answers would be given.

The students had to have a minimum preparation of one hour to explain and clarify the basic terms such as: the Sacred, the human subject, process, commitment, fulfillment, transformation, before they could apply them to the texts. This we felt was justifiable since what we were testing was

the applicability of the questions to the texts, not the students' knowledge of theory of religion. The fact that substantial agreement was reached concerning the important meanings in the texts shows a measure of consistency (reliability) and validity in so far as the major points in the texts came to light.

Conclusion:

One who has studied oriental religious systems knows that there are as many possible textual interpretations within each system as there are adherents to it. Each Hindu can, in a true sense, make his own Hinduism by selection of a type of interpretation of sacred texts which appeals to him. This is true within narrower limits in Christianity but the tolerance of the eastern systems for differing interpretations is much wider.

Therefore, it is not possible to trace out all the major lines of meaning potential to the structure of any one religious system and to show that all or even most of these lines converge with western thought. It is our aim merely to show that a convergence is possible between one or more common interpretations of the eastern texts and the thought of Teilhard. Other meanings may actually or appar-

ently contradict the one we use; to the extent that these oppositions hold, of course, there will be divergence from Teilhard. To handle these divergences fully, a separate study would be necessary.

Our description of any directions or tendencies in classical Hindu, Buddhist, and Confucian systems must be limited. Similarly, we cannot discuss the questions of whether people in India and China today are much influenced by these tendencies or, if they are in operation, whether they are as systemmatic and explicit as the texts would lead us to think. This must constitute a separate study. It is enough for our purposes if we succeed in calling them by their right names and in showing that, beneath a cultural variation, they are unifying with Teilhard.

CHAPTER FOUR

Part I: The Self as Activity within the Religious Relationship

In his process toward the Sacred, man must necessarily describe himself as existing in space-time. This implies that, at least socially, his view of himself is changing and always contingent upon his experience of others and of environment. At every historical moment, a man may redefine his self image to the extent that he is open or perceptive of his role in the community-cosmos. From the raw data of human experience, he can then judge or conceptualize what religious fulfillment must be like. If he is deeply involved in the religious fulfillment, then his relationship to the Sacred will be in some way structured according to his self-image. In fact, since the only experiential source of his knowledge of religious fulfillment is the human situation, it is inevitable that he conceive of the Sacred and his relations to It in terms of his own life.[1]

The question we must ask then is: what are the limits of meaning within a religious system which the self, others,

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[1] This does not mean that the Sacred necessarily exists only by virtue of man's projection, but merely that concepts are limited by the knower.

and the cosmos can have for religious fulfillment? Essentially, this question forms the unifying structure of the next six chapters. In each section we are comparing one western answer with one or more eastern answers. The self in its initial acceptance can be viewed as activity or identity on a phenomenal level; these are interdependent concepts. Within the religious relationship, activity and identity are examined in chapters four and five. The evolution of human experience in the course of which man relates to the Sacred ever more clearly is treated in chapter six.

But man as a self cannot reach the Sacred "pole" of his existence like an arrow flying directly inward or outward, because he is never completely human except in relation to his world, that is, his existential situation.[1] Hence, in his process toward the Sacred and back again, he is defining himself and the Sacred through the human process. The ways in which he makes this definition in the community-cosmos are the focus of chapters eight and nine.

This section comprises an introduction and two parts. In the introduction a very brief historical account is

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[1] The confirmation of this framework will be derived from Confucius and Teilhard in chapters seven, eight and nine.

given of the two oriental systems relevant to the chapter, classic Hinduism and Buddhism. Following are explanations of the logic peculiar to this dissertation, and the use of analogy, since these are integral to an understanding of the textual analysis. The remainder of chapter four includes a preliminary note on Teilhard's reactions to Indian religions and the major section, a study of activity -- first in its scope, and finally as modified by motive, but only within a functional religious context. Chapter five examines the problem of identity in the religious relationship, i.e. how men in differing cultural systems describe themselves in contact with the Sacred.[1]

By way of introduction the reader ought to be aware that the orthodoxy of Indian tradition cannot be defined by any numbering of views. It has never been grounded in a single school, for its true life, according to the wisdom of the sages, transcends all classification. Historically, studies of Hinduism trace its slow genesis from the time of

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[1] Activity is placed before identity because this order follows the logic of eastern thought. Jean Piaget is a prominent western authority for this kind of development of the psyche. J. H. Flavell, The Developmental Psychology of Jean Piaget (New York: Van Nostrand, 1963).

the Vedas (ca 1500 B.C.) up through a medieval period and continuing into the twentieth century with Ramakrishna and Ramana.[1] Originally the Vedic pantheon included a host of divine personifications endowed with cosmic powers. Later the multiplicity was transformed in an amplified and deepened vision: One Presence, experienced as the Self (Atman) and/or the Unmanifest (Brahman), was within and beyond the many. This universal ground was understood to be identical with all things and to abide as changeless within the phenomenal universe; moreover, it transcended them all and was infinitely beyond.

Historical Factors:

The Vedic tradition, known in one form as transcendental non-dualism, stemmed largely from the religion of the Aryan invaders who formed part of early Indo-European migrations (ca 2000 B.C.). Later it became fused with the dualism of non-Aryan philosophies, especially in the

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[1] H. Zimmer, Philosophies of India. Edited by J. Campbell (New York: Meridian Books, 1956), Appendix B, pp. 615 ff.

paradoxes of the Bhagavad-Gita which represents:

> a kaleidoscopic interworking of two traditions that for some ten centuries had been contending for control and mastery of the Indian mind.[1]

The Gita, discovered as a section of a much larger epic poem, the "Mahabharata," epitomizes Indian religion, ethics and metaphysical teaching.[2] It has been acclaimed as the most popular, widely memorized and authoritative statement of the basic guiding principles of Indian religious life.[3]

About the sixth century B.C., Buddhism appeared in India as an outgrowth of Hinduism since Gautama, the Buddha, did not accept the authority of the Vedic scriptures. The Buddha's teaching developed as a heterodox line dividing into two main "schools," the Theravada and the Mahayana. The Theravada stressed an individual attainment of wisdom and a monastic type of life as a means to it, whereas the Mahayana group proposed the ideal of Buddhahood for all and

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[1] Ibid., p. 378. For background of these traditions see pp. 333-338; E.B. Havell, The History of Aryan Rule in India (London: Geo. Harrap Co., 1918), pp. 219 ff.; R.D. Majumdar, ed. The History and Culture of the Indian People Vol. I: The Vedic Age. (London: Geo. Allen and Unwin, 1951), pp. 161-166.

[2] S. A. Latif, An Outline of the Cultural History of India (Hyderabad, India: The Institute of Indo-Middle Eastern Cultural Studies, 1958), pp. 65-66.

[3] Zimmer, p. 380.

of universal service.[1] There were numerous other technical differences which arose in their interpretation of doctrine, but these are not relevant to our study since we will examine doctrines common to the central tradition of Buddhism rather than those which separate.

Today Buddhism is practically extinct in India but has spread into Japan, Burma, Tibet, Siam and Ceylon. For our sampling of Buddhist texts, we include a selection from the newer translation of the tradition in both "schools" -- the Theravada who rely on the Pali Canon, the Wisdom texts or prajna-paramita which represent the heart of Mahayana teaching, and two recently translated manuscripts from the Ch'an (Zen) form of Buddhism. John Blofeld, their translator, remarks that, in the Ch'an manuscripts the two Buddhist schools differ only as to method and never about the Goal of

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[1] Mahayanists generally refer to Theravada as Hinayanists from Hinayana meaning little basket or little vehicle. A smaller number of doctrines would fit into the "basket" as contrasted to the larger number of doctrines held by Mahayanists. Another acceptation of these terms associates Hinayana with a little ferry boat and Mahayana with a great ferry boat. The ferry boat is the principle image used by the schools of Buddhism. To enter the Buddhist vehicle, the boat of discipline, means to cross the river of life from the shore of common sense to the far bank of transcendental wisdom.

human striving.[1]

Special Approach of Logic and Style:

Ordinarily a dissertation comparing texts from far eastern religious systems with western Christianity would furnish some difficulty for both writer and reader since the logic of thought found in the East is a complete contrast to that of the West. But this is not true of Teilhard, who used a logic of complementarity rather than a more traditional form of thought. Although Aristotelian forms are not absent from Teilhard, it is difficult to understand him outside of an evolutionary perspective. We must enter into his method since without it we cannot penetrate beyond a superficial level.[2] Teilhard not only proposed evolution as a fundamental condition for all events in the universe, but added the requirement that man must identify himself as

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1 John Blofeld, The Zen Teaching of Hui Hai (London: Rider and Co., 1962), p. 25. Historical facts about the nature or founding of religious systems are of little value to the Buddhist. Should the reader desire more detail, he may consult D. T. Suzuki, Zen Buddhism (New York: Doubleday Anchor Books, 1956), Ch. 3; E. Conze, Buddhism (Oxford: B. Cassirer, 1957), pp. 29 ff.; S. Radakrishnan, trans., The Dhammapada (London: Oxford Univ. Press, 1950), Introd.

2 F. G. Elliott, S.J., "The World Vision of Teilhard de Chardin," IPQ, I (Dec., 1961), 644.

evolving through a mental habit of thought as process. This method of analysis and synthesis is sometimes called logic of complementarity especially by quantum physicists.[1] It entails a perspective in which man places himself intellectually in tension between two opposites or polarities.

The mind considers the juxtaposition of the two but ideally does not commit itself exclusively to either. After we see the relative position of one against the other, a fusion emerges which is not simply a compromise. It is an answer that says neither "yes"nor "no" but involves a new unity which is simultaneously both, and exclusively neither. In the West an increasing number of scientists are recommending this as a unitary method of thought.[2] The net effect of it in natural science, for example quantum theory, is apparently to affirm the relative insufficiency of either "polar" concept as a solution to problems where uncertainty seems built in.

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[1] W. Heisenberg, Physics and Philosophy (New York: Harper and Bros., 1958), pp. 181-185.

[2] Cf. L. L. Whyte, The Next Development in Man (New York: New American Library, 1948), pp. 15 ff.; J. Huxley, Knowledge, Morality, and Destiny (New York: New American Library, 1957). E. Schrödinger, What Is Life and Other Scientific Essays (New York: Doubleday, 1956).

Something very similar occurs in the Indian method of thought. To propose a comparison between Indian religious thought and western scientific thought may seem far fetched, but we must recall that in India the approach to religion is experiential, pragmatic and therefore phenomenological or inductive. A kinship with western science may not be impossible. The sacred books of Indian religious systems, particularly of Hinduism and Buddhism which we are studying in this section, frequently make statements that are at once affirmed and denied concerning man's relationship with the Sacred. This is done in an attempt to describe a religious experience which seems to unite man to the Sacred and to separate him from it at the same time. The use of a logic based on contradictories may be misleading since our habitual method ordinarily demands that the individual choose either one or the other when faced with two logical opposites.[1] But the meaning implied by verbal opposites within the Hindu or Buddhist systems is precisely not the choice of either. In Indian religious texts the logic of contradiction is a device used to point to the existence of

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[1] This is not always true of social groups which may operate through a dialectic according to some western theories, such as those of Marx and Hegel.

a "third alternative" that in some way must be the ground on which all opposites rest.

Most frequently this third area of ultimate unity is identified with the Sacred and held to be beyond conceptual formulation. All concepts must by their nature limit knowledge of the object to which they refer. The Sacred, by definition in the Hindu and Buddhist systems, is "beyond" or outside of all limits. Hence, no conceptual formula can appropriately apply to it. In order to refer to the Sacred, Hindu and Buddhist texts often involve the contradiction-implication method.

Christian thinking habitually attempts to describe the Sacred through concepts although we admit, in principle, their limits and their inadequacy. Westerners tend to use the analogy of "parts" in regard to God, but then to remove the limits conceptually by negating distinctions. This we do because our habitual thought forms attempt to measure the unseen in terms of the seen, or in this case, to describe what is phenomenally unknowable (the Sacred) in terms of what is closest to us, ourselves. Western religious thought is usually anthropomorphic to some extent, but this goes to an extreme when the limits of concepts (or parts) are predicated of the Sacred instead of merely to our way

of thinking.

Indian religious systems do not risk this type of anthropomorphism, since they refuse to use any explicit (or conceptual) formulation of the nature of the Sacred. They insist that the mind's possible experience of reality far exceeds logic, and use frequent metaphor, simile, and allegory to convey a meaning that could never have been attained in simply verbal or discursive thought. When expressed in ordinary verbal formulae, these images appear self-contradictory or at least inconsistent, but their myths and story-parables preserve a trans-logical significance. Indian religious thought is skeptical of words as being able to describe justly an experience of the Sacred. Known concepts are negated to convey the indescribable.

For example, the term nirvana comes from nir-va meaning "to blow out; to cease to draw (any more) breath." The metaphor relates to an extinguished flame. One who realizes the Sacred is said to be in nirvana, "blown out" because the fire of desire is quenched. Here a literary figure points to a non-phenomenal state which cannot be accurately described by any concept. The Hindu or Buddhist will generally substitute this kind of logical "blank" for any attempt to confine an ultimate experience in language. Buddhists

are with the rarest exceptions, rigorously consistent in carrying out their kind of contradiction logic with the result that they are usually considered atheists by westerners.

Within the western tradition John Calvin also deplored the frequent anthropomorphisms and ruled out any study of the divine essence in itself proclaiming it a hidden and transcendent mystery. With Calvin, it is "a first principle that as often as any form is assigned to God, his glory is corrupted by an impious lie."[1] However, the function of Calvin's strict injunction is apparently somewhat different from its function in Indian religious systems. Calvin took refuge in faith as the only valid avenue of approach to knowing God. He denied the usefulness of instinct, experience, and rational speculation as a base for religious knowledge.[2] Whereas in the East, the appeal is to a kind of natural knowledge which is a direct, intuitional realization of the Sacred. The effect of this emphasis in both religious systems is to affirm strongly the transcendence

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1 Institutes of the Christian Religion, trans. H. Beveridge (London: Clarke, 1953), I, 91.

2 James Collins, God in Modern Philosophy (Chicago: Henry Regnery, 1959), pp. 14-19.

of the Sacred.

Teilhard's Reaction to Indian Thought:

For a westerner the contrasts and complexities of life in the Orient must be a source of frequent reflection and comparison with his own culture. When that westerner is a scholarly geologist like Teilhard, preoccupied with somewhat novel anthropological theories, the people of Asia are bound to be intriguing. He reacted and his reaction was one in which the problem of integrating eastern and western thought was paramount. As early as May, 1923 Teilhard had remarked that he considered oriental thought forms, although outmoded, well worth studying for the sake of the manifold philosophical, ethical, and mystical possibilities they could offer to those who confined themselves to an artificially narrowed Christianity.[1]

The years which Teilhard spent in China, although he associated mostly with French and Chinese intellectuals, quite naturally gave him opportunity to be better acquainted with the Chinese mind and with Chinese Buddhism than he ever was with India. From his letters we know that he felt

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[1] Cited by Claude Cuenot, Pierre Teilhard de Chardin, Les Grandes Etapes de Son Evolution (Paris: Librairie Plon, 1958), p. 272.

at home in Peking and apparently caught a glimpse of some rapprochement with the Chinese way of thought, although he never learned more than a few words of the language.[1] Aside from one letter and encounter with a jade Buddha (see below: ch. six, p. 5), he speaks most often of Hindu thought in referring to the East.

During his travels, Teilhard's stay in India was very brief and apparently mostly taken up with geological investigation. His opinion of Hinduism was never favorable because, on the whole, he saw it as a negative system of thought -- one which suppressed the multiplicity of the world in order to attain unity, and which posed a state of stupor and vacuity as a goal.[2] Karma, he thought of as a type of evolution tending toward depersonalization. For

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1 Letters of a Traveller (New York: Harper and Row, 1962), pp. 176-177; also George Barbour, "A Geologist in the Field," Wind and Rain (London: Secker and Warburg, 1962), p. 34.

2 The development of Teilhard's thought along this line can be seen in the resume of La Route de l'Ouest vers une Mystique Nouvelle (1932) in Cuenot, pp. 175-175 with critical responses; a general opinion of India is in a letter of an unpublished collection, 26 January 1936; nature of Hindu wisdom: "La Grande Option" in L'Avenir de l'Homme Oeuvres V (Paris: Seuil, 1962), p. 188; Cahier II, Reflexions sur le Bonheur (Paris: Seuil, 1960), pp. 55-56. He summarizes his own opinions on India in L'Apport Spirituel de l'Extrême Orient, 1947.

Teilhard the option of India is one of pessimism -- to break with the great illusion by withdrawal from the world of phenomena. Brought face to face with such interpretations of Hinduism, it was inevitable that he should recoil. Indeed, there does seem to be a wide divergence between the Teilhardian accent on action and immersion in the outer world as contrasted with the classic image of an Indian holy man in stoic, detached passivity.

But are the Indian religions really this negative? This question was put to Teilhard by his friend, Pere Jules Monchanin who had lived much longer in India with an opportunity for a deeper penetration of the Hindu way of life. Teilhard's reply brings up one of the most central of all his complaints: logically, he says, the oriental religions kill action.[1] This withdrawal from human involvement seems to be associated in Teilhard's mind with a mystique of detachment as contrasted with the Christian's attainment of the divine milieu through the use of created things.

Later the maturing of his thought on mysticism recapitulates and clarifies the "suppression of the multiple" and the "stupor and vacuity" of nirvana. The final

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[1] Letter of April, 1934 cited by Cuenot, p. 177.

statement of this problem is in an essay posing the difficulty as one in which eastern systems identify rather than unify man with the Sacred.[1] Teilhard makes two main accusations[2] against the Indian religions, especially Hinduism. The first is that it kills action and the second that it seeks a union which "dissolves" man's ego and results in a loss of identity. These two problems: that of human activity and of human identity will be the focal points of our comparisons in the two parts of this chapter. Our thesis is simply that if religious concepts of classical Hinduism in the Bhagavad-Gita and Buddhism are evaluated within their own systems, substantial points of convergence appear between them and the Teilhardian descriptions of the divine milieu.

Human Action: Its Scope

Phenomenologically, human activity leads into and

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1 Oeuvres VII: Activation de l'Energie "Pour y Voir Claire," (Paris: Editions du Seuil, 1963), pp. 226 ff. For the background of this line of thought, see the two unpublished essays, "Universalization et Union: Un Effort pour Voir Claire" (1942); and "Quelques Remarques 'pour y Voir Claire' sur l'Essence du Sentiment Mystique," (1951).

2 The question of whether the "illusion" ascribed to phenomena by the Indian systems intends to indicate their non-existence or not is discussed below in the section on human identity.

furnishes the data for man's concept of his identity. In religion, the problem of human action in man's attempt to relate to the Sacred has interrelated aspects: does man immerse himself in the phenomenal world or does he withdraw from it? What is the balance point of human action between these two choices? Then, secondly, if he attains the point of balance, how closely integrated with his human act is the Sacred as he sees or realizes It? In handling the first problem, man prepares to attain the Sacred by activity or passivity either interior or exterior or by some combination of both. The answer to the second will picture for us a kind of arrival at contact with the Sacred through human acts.

The question of immersion within or withdrawal from the world recalls the typology of Max Weber in which he classified religions of India as those of passive withdrawal as contrasted with the inner-worldly system of Calvinist Christianity in the West. Certain misconceptions of Indian religious systems lead us to assume that passivity is absolutely dominant in their outlook to the exclusion of the more active ways of virtue commonly stressed in the West. To some extent this is true of the type of contemplative prayer held to be necessary for one in the state of

Nirvana, but not true of the ascetical life that makes the prayer possible. Nirvana[1] is conceived of as a state of changelessness which is the object of religious endeavor. It must be sought after by the practice of many perfective rules including the Buddha's Noble Eight-fold Path. In a sense this is an active process of becoming passive. The Buddhist is very pragmatic and his approach to virtue shows it; The Dhammapada, perhaps the most popular presentation of the Buddha's teaching, contains mostly a series of directions for right conduct.

The life program taught by the Buddha was one of active use of means to perfection through restraint and meditation for those still on the way to bodhi or illumination.[2] Exhortations to duty are not uncommon as: "Let no one forget his own duty for the sake of another's, however great; let a man, after he has discerned his own duty, be always

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1 Nirvana: a state of true wisdom in which there is neither affirmation nor negation. "Nothing is abandoned, nothing annihilated" (na kasya prahanam, napi kasyacin nirodhah). Zimmer, p. 518.

2 S. Radakrishnan, trans., The Dhammapada (London: Oxford Univ. Press, 1950), Introd., p. 8. "Bodhi," illumination or enlightenment are terms used by followers of the Buddha to indicate the changeless state that we have called Nirvana, i.e. the Sacred.

attentive to his duty."[1] This is very similar to the general emphasis in the Bhagavad-Gita: "It is better to do your own duty, however imperfectly than to assume the duties of another person, however successfully."[2] Throughout the Gita interior and exterior perfective action is recommended in the way of Karma-Yoga. The context of duty is found in an exhortation of Krishna to Arjuna to fight a just war -- hardly a passive task in any sense.

In both Buddhist and Hindu teaching a combination of active and passive elements is conceptualized as proper religious behavior for one who is still striving to realize Nirvana. Passivity may show itself exteriorly in the use of frequent meditative prayer postures or in retirement from the world to a monastic type of life.[3] But more fre-

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1 Max Müller, trans., The Dhammapada, Sacred Books of the East Series (New York: Charles Scribner's Sons, 1901), v. 166, 51-53.

2 Edited by S. Prabhavananda and C. Isherwood, Mentor edition (New York: New American Library, 1954), p. 48. Cf. pp. 39 and 75.

3 This element of Hinduism appears in the Gita, p. 65, Mentor ed. It is much more frequent in Buddhism: See E. Conze, trans., Buddhist Scriptures (Balto.: Penguin Books, 1959), pp. 99-100. The wandering mendicant monks are a variant of those arhats or holy, wise men found in the Hinayana school; however, these latter seem to have lived in more seclusion.

quently the meditation or prayer of a deep inner passivity integrates active virtue in the peace of simplicity or detachment, as apparent in stories of the Zen monks like this one:

One evening Shichiri Kojun was reciting sutras when a thief with a sharp sword entered demanding his money or his life. "You can find the money in the drawer... Don't take it all. I need some to pay taxes with..."

"Thank a person when you receive a gift," Shichiri added. The man thanked him and made off. A few days later the fellow was caught and confessed. When Shichiri was called as a witness he said: "This man is no thief, at least as far as I am concerned. I gave him the money and he thanked me for it." After he had finished his prison term, the man went to Shichiri and became his disciple.[1]

In this little tale we can see a paradoxical type of external passivity, fruit of the balance or detachment at the heart of dyana or Zen Buddhism. The Dhammapada, or the compendium of Buddhist morality, also contains exhortations

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[1] Paul Reps, ed. Zen Flesh, Zen Bones (New York: Doubleday Anchor Books, 1961), p. 41.

to passive acceptance of the sufferings of daily life,[1] but in the treatment of the final goal of religious striving a merging of activity and passivity becomes more clear. From the text of the Zen story, we can see that control of the environment is obtained by the inner tranquility and diminishing endured by the holy man.[2]

A similar kind of interior balance is urged upon the Hindu. "Realize," says Krishna in the Gita, "that pleasure and pain, gain and loss, victory and defeat are all one and the same: then go into battle."[3] This injunction pertains to those who practive Karma-Yoga, or path of selfless, God-dedicated action; other paths recommended differ according to the temperament of the devotee. However, it is obvious from the Gita that the mere shunning of action is not virtue.[4] There is no stress on passivity for its own sake.

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1 Müller, verses 277-283.

2 This is a constant theme of the Tao-te-ching where quiet of mind or detachment confers supreme control. It is of interest here since this document was influential in the history of Zen. A. Waley, The Way and Its Power (New York: The Grove Press, n.d.), II, 143; XVI, 162; Introd., p. 58.

3 Gita, Mentor ed., p. 39.

4 Ibid., p. 56.

For the Hindu who has penetrated the core of his religious teaching, this problem is meaningless -- for he knows that there is no tranquility without action and no action without tranquility. Such pairs of opposites are useful only as presuppositions to a deeper unity that lies beyond them.

> When the heart is made pure by that Yoga,
> When the body is obedient
> When the senses are mastered
> When man knows his Atman
> Is the Atman in all creatures
> Then let him act
> Untainted by action.[1]

We would call this detachment, an inner balance between activity and passivity. For the Hindu it is a state immediately preceding Nirvana or it may actually be Nirvana. When the detachment described here as occurring through action liberates him from all finite categories, then he is compared to "the lotus leaf (which) rests unwetted on water: He rests on action, untouched by action."[2]

Thus the freedom which is directly interrelated with inner tranquility concerning phenomena is a "release valve" toward Nirvana and this would explain why the oriental con-

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[1] Ibid., p. 57. Atman is that aspect of the Sacred (or Brahman) which is proper to each man.

[2] Ibid., p. 58.

stantly speaks in passive terms.[1] Buddhist morality speaks of the "destruction of all desires" and "digging up the roots of craving."[2] Following this type of injunction, monks designed for themselves programs of perfective action so repressive as to be legendary.[3] However, the enormous number and variety of rules, practices, and virtues catalogued in Buddhist documents attest to the accent on activity, though that effort might be negatively phrased. It should be recalled that in the Buddhist conceptual framework no mode of analogy can be used and therefore, man in a state of true balance or detachment is indescribable. This leaves the Buddhist in the uncomfortable position of having to speak solely about the human aspects of the religious relationship -- which are necessarily negative.

For a westerner some of the Zen texts on this subject may be the most misleading. The first impression we have

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1 Like the blast-off of a missile, the moment complete freedom is realized, man is beyond the finite, i.e. illumined.

2 S. Radakrishnan, ed. The Dhammapada, note on XIV, 9; and XXIV, 4.

3 There were about 250 rules of monastic restraint in the Indian schools of Buddhism.

from reading a text like

> You have always been one with the Buddha, so do not pretend that you can attain to this oneness by various practices.[1]

is that of extreme passivity. There is nothing to be attained, not a single action to be performed, says the Zen master. Here we are near to the complete paradox at the core of Chinese Ch'an (Zen) Buddhism. Nothing is to be attained because the sage has already the Sacred present to him in some sense; Its effect in liberating him depends on his realization of It.[2] The one who achieves realization can be prepared by perfective practices, but he cannot produce the realization. In the same context the author points out that non-attainment is the Supreme Way. Therefore, non-attainment brings man to attainment, precisely because he is detached from his own detachment!

From further study of the context, we can see that the so-called attainment does not imply a withdrawal from daily life: "Do not permit the events of your daily lives to

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[1] John Blofeld, The Zen Teaching of Huang Po (London: Rider and Co., 1959), p. 79. The Buddha, being illumined, is in a changeless state and so oneness means that man seeks this state which is the Sacred.

[2] Several other meanings are equally valid here for this text; see the section on Nirvana in chapter five.

bind you, but never withdraw yourselves from them."[1] Again we have a balance of activity and passivity through detachment. Although this sample is from one school of Buddhist thought (Zen) the same interior detachment without withdrawal from action could easily be shown from a wide selection of other texts.[2]

The points of resemblance of this first theme to Teilhard are somewhat obvious. Our focus is on the question: how much action is seen as necessary for man in his process toward the Sacred? The answer for Hinduism and Buddhism seems to be that neither activity nor passivity is regarded exclusively as necessary for the religious relationship. A juxtaposition of both is desired within the fusion of inner, detached tranquility. To the western eye, eastern religious texts may appear entirely passive, but (especially for Buddhism) this is not true within their cultural mode of expression.

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1 Ibid., pp. 124, 131, 40.

2 E. Conze, trans., Buddhist Scriptures, pp. 165, 180, 182, 183, 185 give a synopsis of doctrines agreed on by the whole Buddhist tradition on this point. Cf. E. Conze, trans., Buddhist Wisdom Books (London: Geo. Allen, Unwin, 1958), p. 65.; E. D. Saunders, Mudra (New York: Pantheon Books, 1960), p. 60.

Teilhard has devoted a vast amount of space in his work to human action since he considers it a fruit of energy in the scheme of cosmic evolution. From the psychological and ascetic view, it is mainly Le Milieu Divin which is relevant. The notion of passivity is an important one in Teilhard as de Lubac has pointed out.[1] Teilhard says:

> Because of his (man's) nature as an element, he is brought to recognize that, in the final act that is to unite him to the All, the two terms of the union are utterly disproportionate. He, the lesser, has to receive rather than to give. He finds himself in the grip of what he thought he could grasp.[2]

This text shows a direction which Teilhard takes in the second section of Le Milieu Divin. It is obvious to any careful reader that Teilhard's doctrine of personal involvement with the task of each moment is also a strong theme throughout his work.[3] Thus he cannot be said to advocate

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[1] La Pensée Religieuse du Père Teilhard de Chardin (Paris: Aubier, 1962), p. 75. In fact, de Lubac says that Teilhard's mystique is not one of action, but of abandonment to the divine will, a cult of passivities. Cf. Génèse d'un Pensée (Paris: Grasset, 1961), p. 99.

[2] Oeuvres IV: Le Milieu Divin (Paris: Editions du Seuil, 1957), p. 71; English translation: The Divine Milieu trans. B. Wall (New York: Harper, 1960), p. 45.

[3] Ibid., pp. 17-43; 67; Letters of a Traveller (New York: Harper and Row, 1962), pp. 205,206,255; Unpublished letters, 12 December 1923, collection from "The Association of Friends of Teilhard de Chardin," Fordham Univ.; Oeuvres VI: l'Energie Humaine, pp. 184, 186.

the monastic withdrawal from the world as do the Theravadin. Yet he does say that the Cross means going beyond the frontiers of the sensible world and in some way breaking with it. The break compels us to cross a threshold where "we lose touch with the zone of sensible realities."[1]

All his life Teilhard seems to have been aware of the divinization of human passivities, as he calls it in Le Milieu Divin. It seems unusual to find him admitting that in the reality of things "the passive is immeasurably the wider and deeper part."[2] He measured in some inner sense his own openness to the divine milieu by the strength of his passive endurance. This theme shows clearly all along the spectrum of his spiritual evolution from the earliest letters to a last remark on his own work made to Max Begouen a few months before his death: "If I have a mission to fulfill, no one will be able to judge its accomplishment except in so far as I will be surpassed..."[3] Man only advances through crises, thought Teilhard, and each step is

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1 Le Milieu Divin, p. 118; Eng. trans., p. 78.

2 Ibid., p. 73; Eng. trans., p. 46.

3 Cahiers Teilhard de Chardin II "Reflexions sur le Bonheur" (Paris: Editions du Seuil, 1960), p. 35. See also Génèse d'un Pensée, pp. 99,186,359,203; de Lubac, pp. 75-76.

paid for by some kind of suffering. Death, in this light, is simply thegreatest of all our passivities -- a time at which we allow God to substitute himself for us.[1] The view of death as one more stage in the becoming of psychic experience has also a place in the religious world view of the Buddhist.

As with the Bhagavad-Gita and main traditions of Buddhism, Teilhard is never totally passive but describes a combination of both activity and passivity through detached acceptance of the present moment. One thing is important, he says: to take "precisely the place willed by God, which is marked out at each instant by an equal balance between our effort (to succeed and develop) and the resistance of things which limit us."[2] In 1941 he portrayed his whole spiritual life as a process of "more and more abandoning myself (actively) to the presence and action of God ... to be in communion with becoming..."[3]

The spirit of complete flexibility to the Timeless as

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1 Cited from Le Prêtre (1918) by de Lubac, p. 76.

2 Unpublished letters, 12 December 1923. Compare this with the emphasis on duty in Hindu and Buddhist texts as seen above.

3 Traveller, p. 283.

presented by each moment especially when the present is conceptualized as a constantly moving process -- these are the very definition of that tranquility called "emptiness" by the Buddhists,[1] exalted as the perfect way to serenity in Oneness. Combining aspiration to a higher life with complete acceptance of the moment is an instance of the unifying process in which an inner tension is resolved in tranquil detachment. The Hindu devotee of Karma-Yoga is pictured at a similar point of balance when he is "dead to the touch of the external ... alive to the bliss of the Atman. Because his heart knows Brahman, his happiness is forever."[2] The context stresses that such an interior process is an <u>active</u> way of becoming passive; it includes verbs like "renounce," "control," "recollect," "fixes it" which are highlighted by adjectives like "awake" and "alive."[3] So also Teilhard who combines constructive human effort with mystical annihilation.[4] In all these systems

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1 Sikshasamuccaya, 264 (Dharmasangiti Sutra) cited by E. Conze, <u>Buddhist Texts</u> (Oxford: B. Cassirer, 1954), pp. 163-164.

2 <u>Gita</u>, Mentor ed., p. 60.

3 <u>Ibid</u>., pp. 41-44.

4 <u>Le Milieu Divin</u>, p. 102; Eng. trans., p. 68.

action within the human psyche apparently becomes intensified concommitantly with desire to submit to the Sacred.

Teilhard's doctrine of detachment <u>through</u> action is strikingly similar to that spoken of in the <u>Gita</u>, as for instance when he says:

> To pause so as to enjoy or possess results, would be a betrayal of action. Over and over again, he must transcend himself, tear himself away from himself, leaving behind him his most cherished beginnings.[1]

This text may be compared with:

> Work done with anxiety about results is far inferior to work done without such anxiety, in the calm of self surrender. Seek refuge in the knowledge of Brahman. They who work selfishly for results are miserable.[2]

The balance point appears in an interior detachment which is not the result of external passivity, but of active self-surrender. A real appetite for life, Teilhard insists, must be combined with renunciation of desire for personal happiness. It is clear also in the <u>Gita</u> that purity of heart or discrimination does not exclude any interest in action but only self interest.

Nevertheless, even though the Hindu may not be held back from action by the concept of detachment, a more

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[1] <u>Ibid</u>., p. 64; Eng. trans., p. 41.

[2] <u>Gita</u>, Mentor ed., p. 41.

subtle difficulty arises in comparing the Gita with Teilhardian thought. How far may the Hindu commit himself to action? i.e., must he regard it merely as a phenomenal appearance for a non-phenomenal reality? Isn't this divergent from Teilhard who holds that not only our interest in action is spiritually conducive to the attainment of the Sacred, but the work itself, precisely as an action contains a seed of the eternal?[1]

Human Action: Its Function

In the context of man's quest for the Sacred there are two general attitudes toward action: (1) it is good as a means to the Sacred, or (2) it is entirely justifiable for its own sake, but paradoxically also makes the Sacred actual to man not as separate from but in itself. The problem posed by these two classes, action as instrumental or action as consummatory, is essentially the question of reconciling the Sacred with all other phenomena (what we call the "world"). This problem is just as knotty in Hindu and Buddhist thought as it is to the Christian, even though

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[1] Le Milieu Divin: "...if we love God, something of our inner activity will never be lost...will not the work of our minds, of our hearts, and of our hands...in some sense be 'eternalized' and saved?" pp. 39-40; Eng. trans., p. 23.

the "world" is called an illusion by both eastern systems. Neither system negates the appearances of phenomena or their impingement on man's senses; therefore the practical effects of action are forced on man's attention and seem to diverge from the Sacred. As Teilhard says in Le Milieu Divin:

> ...their love for being and their taste for life draws them toward the joy of creation and knowledge. On the other hand, a higher will to love God above all, makes them afraid of the least division...a tension between two rival stars -- God and the world.[1]

The same question forms the theme of the entire first part of the Gita, not only in Arjuna's concern about warring with his own relatives, but also throughout the explanation by Krishna of what role action has in the search for enlightenment.[2]

Within the first class of data (concepts referring to action as instrumental), there is a tendency to withdraw either wholly or partly from the action itself, as human, because its value is thought to lie wholly or partly beyond itself. This view is contrasted with class two which sees the action and the Sacred as one, and contact with the Sacred is made not in the future, as if the Sacred were

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[1] P. 35; Eng. trans., p. 20.

[2] Gita, Mentor ed., pp. 44 ff.

beyond the action in some manner, but entirely in the present. Teilhard explains the view of some who hold that the whole value of action rests in the "pure intention" as far as a religious search is concerned. While he agrees with the necessity of this idea of a religious motive, he tries to carry the junction of human acts and the Sacred to a greater integration. In Le Milieu Divin he makes a plea that the work itself be "eternalized" and saved as said above.[1] His solution to the problem is ostensibly one in which all our endeavor completes the world in and for God. The communion through action which he describes, unites us to the Sacred in the very material growth of the world i.e. by the end of the action itself.[2]

However, a thorough study of the texts reveals ambiguity in Teilhard's work on the actuality of the Sacred and the human act done only for its own sake. A hint of this may be seen in the words "in and for God" used above. While he departs definitely from the view that involvement in human acts should be distrusted in favor of the Sacred, he goes toward but does not always arrive at the justification

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[1] Le Milieu Divin, p. 39; Eng. trans., p. 23.

[2] Ibid., pp. 49 ff; Eng. trans., pp. 30 ff.

of an act (even religiously) for its own sake. The texts present a range of meaning that reaches from the merely instrumental to the entirely consummatory. Few texts are as purely instrumental as this letter to Max and Simone Begouen: "I am sorry for Max... but here most of all... it's a case where he should take things calmly... in the light of the Christian principle that nothing in this world is really of value except what happens in the end..."[1] The over-all trend of meaning in Teilhard's discussion of human action points toward a self-surrender to the Sacred which admits of varying degrees, but terminates in a unity where action and renunciation are indistinguishable in the penetration of every event by the Sacred.

There are some interesting parallels to these views within both Buddhism and Hinduism. Both Teilhardian thought and the Gita hold corresponding notions of non-attached work as we have already mentioned. In the case of directing the will toward a single ideal, the Gita repeats Teilhard's own position:

Our work appears to us... as a way of earning our

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[1] Letter of 29 December 1947, Traveller, pp. 295-296.

> daily bread. But its essential virtue is of a higher order: through it we complete in ourselves the subject of divine union;...[1]

The union spoken of is called enlightenment by Krishna when he urges Arjuna -- "To unite the heart with Brahman and then to act: this is the secret of non-attached work. In the calm of self-surrender, the seers renounce the fruits of their actions and so reach enlightenment."[2]

But the question must be asked: is the Hindu doctrine of non-attachment so radical as to forbid all incentive toward the ordinary outcome of action, or does it simply forbid hope of reward in the sense of selfish gain? According to Swami Nikhilananda, the Gita teaches spontaneous action prompted by the human needs of the situation, but without hope of personal gain. The attachment which is forbidden he calls a "brooding" over results.[3] This would be substantially what Teilhard is speaking of if this interpretation is used.

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1 Le Milieu Divin, p. 52; Eng. trans., p. 32.

2 Gita, Mentor ed., p. 41.

3 S. Nikhilananda, Hinduism: Its Meaning for the Liberation of the Spirit. Edited by R. Anshen (New York: Harper Bros., 1958), p. 95.

Though the principle direction of the Hindu doctrine on action is toward disinterested performing of duty, there is a clear picture also of the yogi who has "entered Reality" and is consequently independent of either action or non-action. "To the illumined seer, the Vedas are all superfluous," simply points out that when the mind perceives all forms as One (Brahman), there is no further difficulty. The section on the Yoga of knowledge treats this and the meaning seems to be that for the wise, knowledge and action are one.[1] It is understood that the devotee may choose either of these forms of yoga which suits his present state. Evidently the stage of complete freedom spoken of in the yoga of knowledge is synonymous with Nirvana and it would coincide with Teilhard's consummatory views, i.e. when the Sacred is realized as entirely actual to the situation.

There are a number of texts in Teilhard and in the Gita which conceptualize both the instrumental and the consummatory ideas of action. The Gita is less ambivalent than Teilhard because it clearly indicates that one may be

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[1] Gita, Mentor ed., pp. 40, 41-44.

prepared to choose these different stages at different times. At times Teilhard will combine both ideas in one text, as:

> It is God and God alone whom he pursues in the reality of created things. For him, interest lies truly in things, but in absolute dependence upon God's presence in them. The light of heaven becomes tangible and attainable to him through the crystal of beings. But he wants only this light, and if the light is extinguished, whether because the object is displaced, surpassed, or displaces itself, then even the most precious substance is only ashes in his sight.[1]

or as when he says: "the spiritual success of the Universe is tied to the correct functioning of all the zones in it..."[2] How closely is the spiritual element tied to action? Further along in Le Milieu Divin he states unequivocally that we reach God in action -- not as separate but in the totality of our action. The import of these texts is confirmed by de Lubac who describes how Teilhard saw the universe as transparent -- God in the deeper sphere of things.[3] The spiritual center was a focus of unity, "a

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[1] Le Milieu Divin, p. 66; Eng. trans., p. 42.

[2] Cahiers II, Reflexions sur le Bonheur, p. 25, letter to Max Begouen, 8 April 1930. See also Oeuvres VI, pp. 173-174; Traveller, p. 255.

[3] De Lubac, p. 40.

Universal element which circulates in all things and is able to give itself to us (with its joy and liberty) by means of every object..."[1] It seems clear from the context that Teilhard saw the ultimate stage of action to be a unity of the Sacred with phenomena. He mentions that it occurs not in any withdrawal from action but in complete immersion in it and is accompanied by joy and liberty.

The perception of a spiritual Oneness in all creation that presents itself to us within action, penetrates our nearest environment, and produces joy and liberty with total tranquility -- these are the essentials of Teilhardian thought on action at their logical conclusion. They are also the essentials of the Buddhist ideal, especially in the Mahayana school. There are variations of meaning in the traditional Buddhist position. To begin with, the Dhammapada speaks plainly of virtuous action having a reward. While this does not contradict the Teilhardian position, neither does it converge with it in any way. The general tenor of Buddhist teaching on action concentrates on the freedom from desire necessary for liberation. In the teaching of Huang Po there are three kinds of relin-

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[1] Unpublished letters, 26 May 1923.

quishing, (1) when virtue is performed for reward (2) when the way of disinterested action is followed, and (3) when all action is dictated by place and circumstance, when subjectivity and objectivity are forgotten. This is the highest form.[1]

Whatever schools this teaching may refer to, it is clear that the logical conclusion of detached action is complete acceptance of the phenomenal world because in this doctrine total renunciation is absolute openness to the "Universal element" of which Teilhard speaks. Teilhard is at pains to explain that this fundamental unity has nothing in common with a dissolution into complete sameness.[2] So are the Zen masters as in a dialogue like this:

> Q. ...should we not seek for anything at all?
> A. By conceding this you would save yourself a lot of mental effort.
> Q. But... everything would be eliminated. There cannot be just nothing.
> A. Who called it nothing.... But you wanted to SEEK for something.
> Q. Since there is no need to seek why do you also say that not everything is eliminated?

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[1] Supposedly this is an oblique reference to the Hinayana, Mahayana, and Zen schools. It should be remembered that a Zen master wrote it. J. Blofeld, The Zen Teaching of Huang Po, p. 49.

[2] Oeuvres VI, p. 185.

A. Not to seek is to rest tranquil. Who told you to eliminate anything. Look at the void in front of your eyes. How can you produce it or eliminate it?
...The Void is both One and Manifold.[1]

A text of this kind shows the detachment of acceptance. Union of the Sacred and the "void" is implied in the use of Void in the last comment. The first term (void) means the every day world and the assertion that it can neither be produced nor eliminated is a reference to its sensible "there-ness." From it we can correct our judgment that the multiple is "dissolved" according to Teilhard's critique of the East. The same point is paramount in the Heart Sutra, an epitome of Mahayana teaching.

To understand the text, "Form is emptiness and emptiness is form," one must associate the conditioned event (form) with the Unconditioned (emptiness). Emptiness is a word that may point toward the void (everyday world) or the Void (the Sacred) as said above. In the sense of Unconditioned events, it must mean the Sacred since "unconditioned"

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[1] When void means the passing scene, it is called samsara. If capitalized, Void can imply either or both samsara and Nirvana (the Sacred). In this way the Sacred is understood to be identical with the passing scene for those who have reached this kind of insight. Blofeld, Zen Teaching of Huang Po, p. 53. Cf. Blofeld, The Zen Teaching of Hui Hai, p. 63.

is understood to be Absolute. So the equation of form with emptiness is the statement that the Sacred is One with human action (conditioned things). When man realizes this "emptiness" neither action or non-action is significant.[1]

The knower of Brahman, writes Radakrishnan, lives and acts in this world, and yet lives in peace and freedom.[2] Within this vision of unity, there is no distinction between sacred and secular, as Teilhard has said.[3] A fusion of opposites has occurred; activity and passivity are merged in the tranquil balance of detachment. Then the inner withdrawal implied in detachment is itself renounced so that entire flexibility in union with the Sacred results. Human action makes contact with the Sacred inevitable, by simply being what it is -- not by dissolving the action in the religious motive (the Sacred) or by dissolving the Sacred in favor of the action, but by a unity of both which is beyond conceptual description.

Making a complete contact with the Sacred in the

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1 Cf. E. Conze, Buddhist Wisdom Books, Prologue, p. 67.

2 S. Radakrishnan, Religion and Society (London: Geo. Allen and Unwin, Ltd., 1956), p. 102-103.

3 Ibid., p. 105; Le Milieu Divin, pp. 56, 108; Eng. trans., pp. 35, 71.

individual action viewed as an end in itself -- this seems to be the ultimate teaching of Zen in a story as:

> A monk asked Tozan when he was weighing some flax: "What is Buddha?" (What is the Sacred and where may it be found?)
> Tozan said: "This flax weighs three pounds."

The commentator adds:

> Three pounds of flax in front of your nose
> Close enough and mind is still closer
> Whoever talks about affirmation and negation
> Lives in the right and the wrong region.[1]

By implication, the Buddhist is saying that Buddha, if you can perceive him (or It) is totally "attainable" but not confined to the human action of each moment.[2] As Teilhard puts it:

> God is inexhaustibly attainable in the totality of our action....The conjunction of God and the world has just taken place under our eyes in the domain of action.[3]

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1 P. Reps, Zen Flesh, Zen Bones, p. 104.

2 To the extent that I have conceptualized the meaning in this story by the parenthesis and by this statement of explanation, I am in error since Buddhists would not admit that its range of meaning is able to be confined within a concept.

3 Le Milieu Divin, pp. 53, 54; Eng. trans., pp. 32-33.

Our conclusion is that the Gita, the Heart Sutra, the Zen stories and Teilhard all present varying formulas for that union in which the Sacred becomes present to man within action and is indistinguishable from that action's human purpose.

CHAPTER FIVE

Part II: The Self as Identity within the Religious Relationship

Having now seen something of the "process" method of thinking in operation, we can come to the hard core of our first problem: what happens to the self in the process of realizing the Sacred? If the self of man may be focused from without by activity, it may also be focused from within through identity. But man as a social animal can only reflect because he interacts, therefore these two aspects of man cannot be viewed as unrelated. Teilhard asks the question as -- how are personality and Universality combined without destroying either?[1] Hindu and Buddhist thought would answer in terms of man as "illumined" when the delusory distinction between the two shores of worldly and transcendental existence no longer holds. In chapter four this kind of unity was seen as operating through action. Here we treat the same unity through a correlated but different perspective, man's identity. This unity Teilhard saw as the "diaphany of the divine at the heart of

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[1] Unpublished letters, 23 May 1929.

the universe on fire..."[1]

There are three general points of view which comprise the question of how man conceives of himself as becoming one with the Sacred. From the human pole of religious interaction, we can look toward the Sacred, in this sense, as man's true Self. At the opposite pole, we can look back toward the human, seeing the Sacred alone as Real. Within this view man appears as Real only in so far as he is one with the Sacred. But our phenomenological consciousness of the religious relation seems to demand a combination of both. Man must affirm himself as one with the Sacred, yet not annihilated by the union. This follows from the structural theoretical framework which we set up in chapter two. A third possible position thus arises. It is that of a dialectic process in which man conceives of himself as a self and as the Sacred at the same time. In the resolution of the problem we are comparing the Hindu and Buddhist conception of Nirvana with the divine milieu.

Internal Process

The process of man's union with the Sacred is seen as primarily internal both in Teilhard and the Indian systems.

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[1] Le Milieu Divin, Introd., p. 25; Eng. trans., p. 14.

The term "delusory" mentioned above (p. 142) as applied to divisions between sacred and profane realms, recalls to mind that our data consist of man's subjective perceptions. Enlightenment, illumination, Nirvana, or the divine milieu -- all are said to hinge upon an inner seeing, a flash of insight, or realization within man.[1] Human attitudes are the key to the transcendent wisdom of the "far shore" as the Buddhist calls it. It is a far shore because reaching it depends on self-transcendence and a laborious leaving of individuality in Teilhard's terms.[2] The flash of insight is subjective in the same sense that preoccupation with the Area of non-time can make that Area present to man in time. In fact, it is human attention, which together with an actual situation, engenders the Now.[3]

Currently in the West there is a strong emphasis on the psychological roots as well as the consequences of religious behavior. Perhaps the whole movement is an

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1 Teilhard de Chardin, Oeuvres VI, p. 184; Conze, Buddhist Wisdom Books, p. 70; Zimmer, p. 471, 380; Blofeld, The Zen Teaching of Hui Hai, p. 31.

2 Le Milieu Divin, pp. 64-66; Eng. trans., pp. 41-43.

3 Cf. A. DeWaelhens, La Philosophie de Martin Heidigger, 3rd ed. (Louvain: Editions de l'Institute Superieure de Philosophie, 1948), pp. 210-219.

inevitable concomitant of our extraordinary effort to uncover the psyche with the techniques of the human sciences and their accompanying arts. The events of psychic life are seen as phenomena which are verified through a kind of intersubjective communication. But even with all of our scientific research, one inevitable conclusion stands out clearly: the human psyche is an area which is constantly eluding us.

In a religious context this observation becomes more and more obvious to contemporary writers. Existential psychology, leaving its influence in the conceptualized religious experience, forms the framework for the spirituality of encounter with the Sacred. Martin Buber and Karl Rahner have both expressed the mystery of the self as it is seen in religious contact with an Other. They speak of the "bottomless" abyss of which Teilhard seems aware when he says that within him the profound or "fontal" life escapes his grasp.[1] By such speculative explorations we are trying now in the West to express part of the mystery of the self. In doing so we seem to move closer, even if unconsciously, to the Hindu and Buddhist systems where the problem of

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[1] Le Milieu Divin, p. 76; Eng. trans., p. 49.

"self" has always been a central concern.

In the thought patterns of the West, self always includes the notion of "real identity" and possibly because of a tradition handed down from the Greeks, we tend to stress the incommunicability and discreteness of the human identity. The long western tradition of a form of politics that emphasizes the individual has lent an aura of incontrovertible truth to the individual as separate and unique. These perspectives in our philosophy and political heritage are not unrelated to our predominantly dualist view of man as related to the Sacred.

Within the Gospel context, human selfhood seems to be already distinguished as having two aspects, i.e. the "old man" and the "new man." "Death to self" in the Christian sense is accepted to mean death to the "old man" or discarding non-essentials to the true identity. In the process of death to self the Christian apparently is not always aware that he is discarding non-essentials, that is, he feels the death as suffering, if we may judge by his religious conceptualizations of it.

The converse, that God is more the Center of our being than we are ourselves, has been affirmed also by Christian tradition. St. Thomas says that God is the greatest

of all goods and more proper to each than anything else can be because he is closer to the soul than the soul is to itself.[1] Karl Rahner points to the paradox that follows -- we become more our (real) selves when we cease being our own center and become one with God.[2] Teilhard asserts that the personal and the universal are the same in the sense that God is the "ultimate point upon which all realities converge...all created things...cannot be looked at in their nature and their action without the same reality being found in their innermost being..."[3] If we understand this paradox, we will know what he means by saying that an Other ascends within his consciousness who is more truly he than he is himself.[4] Although Teilhard holds that the union of the personal and universal operates on a cosmic scale also, we are speaking of it here only in reference to human selfhood.

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[1] III Sent. d. 29, 1, 3, 3. See also Summa Theol. Pt. 1, Q. 8. A. 1; and St. Augustine, Confessions, III, VI, 11.

[2] Happiness Through Prayer (Dublin: Clonmore and Reynolds, Ltd., 1958), p. 16.

[3] Le Milieu Divin, p. 136; Eng. trans., p. 91.

[4] Oeuvres V, pp. 99, 153, 104, 372, 373. Cuenot, pp. 239-240; de Lubac, pp. 208, 210; Le Christique, R. Francoeur, trans. Unpublished manuscript, Fordham University Phil. Dept.

Within the assumptions of our theoretical framework, the Sacred appears as the One Real. From this follow the three aspects of man's contact with the Sacred. He can be said to have a true self which is the Sacred as reflected by him in a unique way. Or he can be said to have "no self" in so far as what ultimately is real in him must be the one Real. (In western religious thought these positions are ascetical and mystical, respectively). However, if the inmost being of man becomes entirely unique by being the Sacred, then the paradox of religion demands that we affirm the Sacred not only without denying the existence of man but also by showing that the dialectic of union with the Sacred makes man exist.

In the dialectic neither "pole" can be suppressed, otherwise no religious relationship can be verified in terms of our definition of religion. Constructing a dialectic of this kind is Teilhard's aim in his metaphysics of union. He conceives of a relational way of looking at being and this gives us a different model for interpreting the religious relationship. Our hypothesis is not that he is correct or incorrect, but simply that classical Hindu and Buddhist thought has also a relational model for the self of man vis à vis the Sacred and that some convergence

may be discernible. In the final fusion of opposites, human and Sacred, the eastern dialectic sees the One in the many, and the many in the One, without suppressing either.

The True Self

That Teilhard affirms the human self of man is obvious. His whole theme of evolution really centers on hominization.[1] But in the Teilhardian framework, personalization becomes consciously or unconsciously religious -- the steps of self-centering are: to be, to love, and finally to adore. In the sense that all consciousness moves by reflection toward the Totality[2] which is Omega, then thought processes also tend toward the Sacred. All hominization is, for Teilhard, the cosmic Christ in a building process, so man becoming self, becomes one with the Sacred.[3] He is explicit about this in the reference to Christ as his real self and also in a letter to Abbé Breuil in which he equates being with the process of hominization in Christ.[4]

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1 Hominization: the transformation by which man, from his earliest origins, becomes more and more man. Traveller, p. 294, n. 2.

2 Cahiers II, pp. 61-63.

3 Esquisse d'une Universe personnel, Oeuvres VI, p. 113.

4 Traveller, pp. 294-295.

But there is a double movement which enables man to reach the limits of personal or self development:

> ...in his most personal development, it is not himself that he is seeking, but that which is greater than he, to which he knows he is destined. In his own view he himself no longer counts, no longer exists; he has forgotten and lost himself in the very endeavor which is making him perfect.[1]

The thought of a total break with one's private concerns as far as they are transitory leads us back to the implication that the essentials of "personal development" are to be sought in an Other. Further, a "non-existence" is predicated of the man who lives in the divine milieu. Together with texts that suggest a passionately human affirmation of life, Teilhard's work contains others that stress "annihilation" in something greater than man as he is submitted to the Sacred.[2] In Le Milieu Divin especially, he speaks repeatedly of a critical point of complete ex-centration at which the divinized Christian loses all foothold within himself, an ecstasy that subordinates him completely to God. The conceptualization in this case is one which identifies the human subject with the Sacred: "What is most divine in God is that in an absolute sense we are nothing apart from

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[1] Le Milieu Divin, pp. 66-67; Eng. trans., pp. 42-43.

[2] Ibid., pp. 92-93; Eng. trans., p. 60.

Him."[1]

In no sense does the context warrant an interpretation that the self of man completely disappears within the Sacred even though Teilhard uses expressions like "annihilation," "rupture in the personality...to go over to God," "tear apart the envelope of egoism," and being "swept away in the divine ocean." He makes it quite clear that the synthesis of thinking elements in God does not dissolve them but differentiates them since they become more themselves "the more they converge in God."[2] Nevertheless, on the level of "true pantheism," says Teilhard, a cosmic sense operates through love and "multiplicity begins to disappear" in a true Monism that respects plurality.[3] In spite of the ambiguity of a phrase like "true pantheism" Teilhard's perspective evolves always toward that fine balance point of integration where the Sacred as totally beyond is also totally actual to man.[4] It is the absolute spirituality of

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[1] Ibid., p. 29; Eng. trans., p. 17. Cf. pp. 93, 100, 76, 67, 19; Eng. trans., pp. 61, 66, 49, 43, 12 respectively. Also Oeuvres VI, p. 101.

[2] Oeuvres VI, p. 87, f.n.

[3] Ibid., pp. 103, 105, 111.

[4] Actual in the sense of the French actualité: present in the Now.

the divine milieu, according to his vision, that makes possible its presence in the innermost being of all, creating each as a self.

The discovery of Self, as Atman, in its identity with the eternal Brahman is the pervading theme of the Bhagavad-Gita. There the position of the human in his time-less aspect is also coupled with a counterposition of his transience. In the first sense man is a Self: permanent, eternal, unchanging; in the second, he is an "ego" defined by thoughts that this mask (of his feelings, desires) is Real.[1] If he identifies with the impermanent passing states of his consciousness, then the ultimate state of realization of the Sacred (Nirvana) would be destructive because it is changeless. But to the extent that the Hindu knows who his true Self is, then he can never be destroyed. One of the clearest statements of this in Hinduism is in the Bhagavad-Gita: "Never was there a time when I did not exist, nor you....Never will there be a time hereafter when any of us shall cease to be."[2]

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[1] S. Nikhilananda, trans. The Bhagavad-Gita (New York: Ramakrishna-Vivekananda Center, 1944), pp. 19, 30, 12.

[2] Ibid., p. 44.

With this claim to immortality there are four additional statements in the same context that the man who knows Reality in the Atman can never die. The "I" which is said to be eternal here, cannot be subject to change in the sense of temporality or to any of the events which are part of change such as suffering, death, impulses, feelings. Apparently, this "I" lies beyond sense perception and beyond all pairs of opposites that compose the relative world.[1]

In the context of the Gita there is the notion of the Atman as pre-existent and eternal as well as the correlated concept of a religious process within man's consciousness in which he, as temporal, becomes more and more aware of his true identity, the Sacred (as Atman). Teilhard does not have the notion of a pre-existent Self (as Sacred), but he does clearly describe the rising consciousness in man of an Other, the Sacred. The divergence here should not be overlooked. Neither system identifies on all levels the transcendent Sacred (Brahman, or Omega) with that aspect of the Sacred proper to man in the temporal process. But both systems conceive of man as becoming more and more involved

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[1] These forces include the gunas which compose the universe of consciousness and matter. Gita, Mentor ed., p. 40.

in the non-temporal (Sacred) and seem to say that as this process occurs, man's true identity is affirmed.

What then can we make of Teilhard's summary of the Hindu position as one in which the elemental egos "vanish?"[1] No possible disappearance of the true identity can be found in the Gita.[2] There are descriptions of the sage which say that he may choose to "merge" the ego in the Absolute when the Atman becomes one with Brahman. This steep path of renunciation is one of the forms of yoga, but even Swami Nikhilananda, a non-dualist, holds that the "individuality of the soul" remains in this type of liberation.[3] A similar theme can be seen in the Upanishads and in the later Hindu Vedanta.

The western idiom does not have a broad enough range of meaning for the term "ego" so that the changeable and the unchangeable aspects of man can be clearly distinguished. They are both lumped together and consequently the western reader may experience a certain intellectual shock on

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1 Oeuvres VII, p. 231.

2 See also Zimmer, p. 385.

3 S. Nikhilananda, trans. The Bhagavad-Gita, XII, 5, commentary.

learning that eastern religious documents urge the discarding of what is called "the delusion of I and mine."[1] The "delusion" of man is his assumption that the reality of the self is any other Real than the One, in so far as man's self is eternal. This is the true monism for which Teilhard asked and in the context it is understood to include plurality, as we saw above. The Brahmins, who promoted the Hinduism[2] of the Gita, also brought to India a powerful monistic emphasis on the sanctity of life: the One seen always present as two. Brahman (the Sacred) comprises all pairs of opposites which proceed from It in any way.[3]

Westerners presume that this means the sensory events of human life, including those related to consciousness, are non-existent because they are said to be "not real" by the Hindu. The term in question here is "maya" or illusion

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1 Gita, Mentor ed., p. 99. The same paragraph speaks of the devotee as being "dedicated" in intellect and in "mind" to God. Obviously he cannot be, if annihilated.

2 Hinduism is used here to refer to a historic religious system typified in the Bhagavad-Gita -- not to Brahminism particularly.

3 Brahman: that which is immutable and independent of any cause but Itself, thus not subject to the limiting category of gender. Not to be confused with Brahma, the Absolute seen as Creator.

and it is applied to the perceivable world to imply that it is transitory, passing away at death. It is a common error among students of Hinduism to assume that "maya" conveys the notion that sense experience is a mere figment of man's imagination, and thus temporal events would be devoid of all reality at any time. As a corrective for this error the following anecdote is related.

The great philosopher Sankara explained to a king who was his pupil that the exercises of kingly power were merely indifferent reflexes and that only ignorance made the phenomenal world seem real (permanent). Being a "realist," the king was not too happy about this. To test his teacher the next day, he had a wild elephant turned loose in his path as he approached the palace. Sankara, of course, ran from the elephant and climbed the nearest tree. When the elephant was caught and returned to the stable, the king asked Sankara why he had run if the elephant was only illusory and phenomenal. "Indeed," said the philosopher, "the elephant is non-real. Nevertheless, you and I are as non-real as the elephant. Only your ignorance made you see phenomenal me go up a non-real tree."[1]

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[1] Zimmer, p. 20.

From this classic anecdote in the Hindu tradition, as well as from others in Buddhism, the student is expected to realize that the illusion attributed to the relative world is a statement of the transicence of all phenomena, and implies that Brahman alone is immutable. The necessity of getting out of the elephant's way is not denied; what is denied is that the elephant or the philosopher has any ultimate reality outside the One Real.

Teilhard's impression is that Hindu thought is a visionary type that not only sees the divine presence in the heart of things but holds that this presence dissolves "their exacting but salutary reality" as phenomena. For him this meant a kind of complete subjectivity in which the world exists only as a product of the mind-set of the Hindu. The above story is told precisely to contravene this easy impression. On the question of subjectivity and objectivity, there is a classic comment by Hogen, a Chinese Zen-master. He heard some monks arguing about this question so he pointed to a huge stone and asked them: "Do you consider this stone to be inside or outside your mind?"

"From the Buddhist viewpoint," answered one monk, "everything is an objectification of mind, so I would say that the stone is inside my mind."

"Your head must feel very heavy," observed Hogen, "if you are carrying around a stone like that in your mind."[1]

At times Teilhard himself uses concepts similar to "maya" when he relates the phenomenal world to the Sacred:

> God, too, is the Heart of Everything....When that dust is scattered that was made animate by a halo of power and glory, there still remains untouched the reality of substance in which all perfection is subsumed and incorruptible.[2]

The innermost or lasting reality of events is seen to be the Sacred and their evanescence is called "dust" which is akin to the Hindu "illusion." Even part of Teilhard's description of matter stresses the transience of a finite localized environment rather than the Greek notion of substance, thus relating to phenomenal relativity in the Eastern sense.[3] If we accept the testimony of Hindu and Buddhist thought, illusion denies only the permanence or eternity of phenomena. Teilhard would have to admit the evanescence of phenomena, otherwise physical evolution

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1 Reps, p. 65.

2 "Le Coeur de la Matière," extract trans. N. Lindsay, The Wind and the Rain, p. 25.

3 Matter: the common, universal tangible setting, infinitely shifting and varied, in which we live. Le Milieu Divin, p. 122; Eng. trans., p. 81.

would be out of the question.

As related to the Sacred, man cannot be said to be his consciousness as experienced, for that is illusory. Yet neither can his consciousness be treated as non-existent. Somewhere between these two contradictories man is in a middle ground that transcends them -- this is the area of the Sacred as well as of the Self. To understand the middle ground, Hindu thought juxtaposes all pairs of opposites, implying a third area beyond them.

The Sacred as the Only Real

Something similar happens in the Buddhist thought system where contrast between man's identity in the Sacred and the shadow of an "illusory" ego is logically complete. It is the fashion for the Hindu to describe the Self or changeless aspect of man, but the Buddhist does not. Although some Buddhist texts admit a "true nature" for man,[1] it is generally not called a self. The no-self doctrine, an integral part of the Buddhist system, has to be realized;

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[1] Some texts point in this direction but actually the Buddhist may object to them since he prefers no distinction of opposites where contact with the Sacred is present. E. Conze, ed. Buddhist Texts Through the Ages (Oxford: Cassirer, 1954), p. 227; E. Conze, Buddhist Wisdom Books, Commentary on the Heart Sutra, p. 80.

it can hardly be directly explained. Nevertheless it is most frequently seen in print in the West in one of the dialogues of Nagasena, the sage, with King Milinda. Nagasena questions the King about the existence of his chariot -- trying to identify the chariot with any of its parts or with any combination of them. When the King is unwilling to say that any sum of the parts is the chariot, he finally admits that the term "chariot" is used as a name for all the parts perceived as a whole by the mind. The point here is that the whole or ultimate reality of the chariot cannot be phenomenally verified -- for it exists nowhere in space-time. Within the Buddhist system, Nagasena then applies the same argument to a being.[1]

The integrating "whole" of man cannot be identified with his parts. Consequently the man is non-phenomenal because his inmost integrating point (self) exists outside space and time. Thus the wise man who exists in his true self, lives to that extent outside of phenomenal things and will have, according to Buddhism, noperception of a self, since he is released from all limiting categories. This is

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[1] T. W. Rhys-Davids, trans. The Questions of King Milinda (NewYork: Dover Publications, 1963), I, 40 ff.

another way of saying that the true identity is in the same area as the Sacred.

To a westerner this may suggest the "vanishing" of elemental egos as Teilhard has said, but it is merely the complete logical insistence on a unitary method of thought regarding man. The Buddhists, especially in Mahayana, use prajna, a kind of intuitive faculty, rather than vijnana, discursive understanding, to explain phenomena. Prajna is an integrating principle stressing an interior or subjective insight into the whole. Mere aggregates can have no meaning until they are united by the mind. As long as Dharmas (elements) are regarded as separate, they have no referent, and thus prajna is needed to perceive their interrelations.

However, the unity among parts which is intuited is not definable. On the other hand, prajna cannot be used if there are no parts to be united. Thus, the presence of a multiple is presumed in the Buddhist concept of man. The "no-self" is an entirely relational thought model of man.[1] Man is said to be a "subject," i.e. he depends for his

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[1] D. Suzuki, Studies in Zen, edited by C. Humphreys (New York: Dell Publishing Co., 1955), pp. 85-91.

phenomenal existence on the network of elements so arranged.

The import of relational thought to Teilhard is cited in a corresponding way by de Lubac. "The elements of a thing are not the appropriate constituents of that thing," writes Teilhard, "but the 'sous-jacents' or subjects on which it depends."[1] Substantially, this is the same distinction made above -- a thing exists for man when his mind unites its parts. Teilhard's relational view of man can be seen also in his idea that human identity depends on a community of interrelationships in God, and his evolutionary definition of personalization. For Teilhard, man's phenomenal nature is contingent upon becoming. In saying that to be is to be united,[2] he implies that the origin of being as well as its continuity is relational to the Sacred. This is the logic of the Buddhist no-self doctrine: that con-

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1 From a letter of May 1920 cited in de Lubac, p. 113.

2 Comment Je Vois, 1948. Copy of unpublished manuscript, Fordham University Philosophy Dept., p. 16. For a traditional statement of this, see Summa Theol., Pt. I, Q. 11, A. 1.

tingency cannot constitute itself.[1]

To the accusation that the no-self doctrine is "annihilating" for man the Buddhist would reply that if nothing exists, then nothing can be destroyed.[2] Within the system this is logically exact but of no value to the westerner because his inquiry concerns the nature of the Emptiness or Void wherein is the unity of human life. If the extinction of a belief in self as individual is at the base of both the Hindu and Buddhist, thought, how can this be reconciled with Teilhard's heavy emphasis on personalization? Men are afraid to forget their minds (selves), says Huang Po, fearing to fall through the Void with nothing to stay their fall. They do not know that the Void is not really void, but the realm of the real Dharma.[3] That is, in some way,

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1 There is some indication that certain Zen masters think that Theravada doctrines and practices are aimed at "total extinction" in the Western sense of annihilation. These are flatly contradicted by dozens of other texts which give the opposite meaning, that no-self is man's participation in the Universal Mind. This is the opinion of Zimmer, p. 472 and of S. Radakrishnan, Introd. The Dhammapada, p. 18; see also Müller, trans., The Dhammapada, IV, 14; XX, 7; Blofeld, The Zen Teaching of Huang Po, p. 109, f.n.

2 Henry C. Warren, Buddhism in Translations (Cambridge, Mass.: Harvard University Press, 1947), pp. 138-141.

3 Blofeld, Huang Po, p. 41.

the Void is true Reality. Only ignorance (aviddya, itself a negation) is excluded from the Absolute, and to the enlightened it is clear that only obstructions to the vision are denied.[1]

Emptiness is a term for the absence of self, derived from sunyata meaning swollen or hollow inside. It can refer to pregnancy and means, therefore, a full emptiness. To the Buddhist, emptiness connotes the identity of "yes" and "no" -- opposites based in the phenomenal world. It points to a third state where they are juxtaposed by the mind.[2] A great majority of the texts show that the emptiness desired by the Buddhist converges with the Nirvana of the Hindu and with that state described by Teilhard as "beyond a total metamorphosis of ourselves and of everything surrounding us."[3]

Dialectic: Self and Sacred

Although the Buddhist conceptual scheme does not allow for affirmation of a personal existence, neither does it

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1 Majjhima-nikaya I, 297-298 cited in Conze, Buddhist Texts, p. 91; Cf. Conze, Buddhist Wisdom Books, The Heart Sutra, p. 89.

2 E. Conze, Buddhism, pp. 130-131.

3 Le Milieu Divin, p. 117; Eng. trans., p. 78.

allow for the denial of a personal existence according to the dialectic of opposites. Consequently, there are tests which indicate the presence of what may be called a mind knowing, even in the act of rejecting itself:

> Material shape and other khandhas are impermanent; what is impermanent is suffering; what is suffering is not-self;..this is not mine, this I am not, this is not myself.[1]

In texts like this, a phenomenal ego as changeable or suffering is distinguished as not being man's true identity. Thus, an unchangeable element must be attributed to man by implication. Other selections are more explicit as in the Tibetan Book of the Dead: "Recognize that the boundless Light of this true Reality is your own true self and you shall be saved."[2] There is a built-in ambiguity in some texts of Chinese Buddhism since the Chinese omits "yours," "its," or other pronouns and pen hsing or tzu hsing really have the same meaning: original nature ("your eternal mind"), self-nature, own nature.[3]

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1 Vinaya-pitaka, I, 14 cited by Conze, Buddhist Texts, p. 75.

2 Cited by E. Conze, Buddhist Scriptures, p. 227.

3 Blofeld, The Zen Teaching of Hui Hai, p. 45.

In fact, the recognition of one's own nature was the same as "becoming Buddha" or being enlightened in Japanese (Zen) Buddhism.[1] This idea again links the act of self discovery to that aspect of the Sacred proper to man just as we saw in Teilhard. If Buddhism had a term for "person," which it does not, it would have to be comparable to "pure awakening" since the Buddhist idea closest to what we call "person" is man as he is entering a timeless or changeless state. It is a process of becoming Real -- as in the important Buddhist text, "The stopping of becoming is Nirvana."[2]

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1 Cf. the famous teaching of Boddhidharma, 28th patriarch (ca 520 A.D.).

"A special tradition outside the scriptures
Not to depend on books or letters;
To point direct to the heart of man:
To see one's own nature and become Buddha."

C. Eliot, Japanese Buddhism (New York: Barnes and Noble, 1959), p. 160. Compare Teilhard's formula for seeing man from the standpoint of the Sacred, that we are "in an absolute sense" nothing apart from God. (See above, p. 149, 150). However, in his final essay on unification with God, he still saw a divergence from the eastern systems with respect to their fusionism. See Oeuvres VII, 231-232. Our position is that complete extinction of man in the Sacred would be an internal contradiction to Hindu or Buddhist thought and is denied by many commentators.

2 Samyutta-nikaya I, 39 cited by Conze, Buddhist Texts, p. 92.

The triumph of man's identity with his "true self" simultaneously also must be his identity with the Sacred, according to the texts examined. Man's struggle to integrate his real self has been conceived as a religious process in Teilhard, classical Hinduism, and Buddhism. The integration process is differently conceptualized as operating through the divine milieu for Teilhard, in the realization of the Atman for the Hindu and in "pure awakening" to a Void for the Buddhist. As understood within the cultural variation of these three systems[1] there is an affirmation common to them of the Sacred as proper to man (although the "affirmation" is made chiefly through negation in Buddhism). Man is conceived of in these states as having reached an apex of interior development through strenuous effort. Once he has realized the Sacred, the efforts are seen to be superfluous in the sense that the goal utterly transcends the means.

The process of interior unfolding during which man emerges toward "enlightenment" is traced out for us in the pictures of the ten bulls drawn by a Zen master, Kakuan,

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[1] Here called systems for convenience. Actually, Teilhard's position does not aim at the completeness of a system.

about the twelfth century. In them the figure of the bull appears as one term of a mystical allegory representing the perfect integrating of truth and action and the handling of the bull in each picture shows the steps toward realizing one's own nature.[1] In this account as well as within the Hindu idea of Nirvana and Teilhard's description of the divine milieu, there are several stages discernible. Inner perception of the bull is first. This includes perception of the unity in phenomena; the unity contains a realization of harmony, even the identity of opposites. When self is transcended there is a repose in Oneness, perceived as nothing. Saturation with this ultimate Oneness brings additional awareness that all phenomena constitute a process as the "enter" and "leave" the Real. Finally, man absorbed completely within Unity can realize that, in some way, Unity coincides with the phenomenal world of flux.[2]

The problem is one of explaining how man, while still in this life, can enter contact with the Sacred as changeless or as outside space and time. From one point of view

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[1] P. Reps, Zen Flesh, Zen Bones, pp. 133 ff. Kakuan is 廓庵, a Chinese Buddhist whose tale was borrowed by the Japanese.

[2] No time sequence is intended in these stages as they are presented in the texts.

there is no process toward this state, since, if and when it happens, every previous moment in time has no meaning. So the progressive stages numbered by the Zen master may be denied altogether as a valid concept by other Buddhists. We use them mainly as a frame of reference, a wheel of perspectives on which to spin, viewing Nirvana from various angles.

Attributes of Nirvana

Nirvana can occur in this life, according to both Indian systems. In comparing it with the divine milieu we have special reference to Nirvana in this life. The question of death is subsidiary in this comparison because in all three systems it is seen as another state in psychic evolution toward the Sacred. Man, then, is conceived of as (apparently) existing in a junction of two worlds, the timeless and that of time. "The souls of men," writes Teilhard, "form in some manner the incandescent surfaces of matter plunged in God..."[1] From this we can imagine a kind of spectrum where the visible fades into the changeless as when Krishna describes the Lord (Brahman) as the God within every creature "presiding there behind touch, and taste and

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[1] Le Milieu Divin, p. 153; Eng. trans., p. 103.

smell."[1] He puts on the garment made of Prakriti (appearances). Or as the Buddhist says, man must not cling to the Void and neglect compassion in order to reach the highest stage; but neither must he practice only compassion.[2] Even the Buddhist posture of meditative prayer, asana, is a sign that he is marked off from the rest of men by a completely alive, dynamic, but transcendent state. The change referred to by the term "dynamic" is an inner awakening to the Sacred from the area of time but not bound by it.[3]

There is a consensus among the three systems that man's experience of the Sacred must be to some extent outside space and time. Although the divine presence does not modify the apparent order of things, says Teilhard, it appears within them in a luminous form penetrating as a ray of light.[4] In the form of Omega, it is a cosmic point of total synthesis, outside time and space.[5] Various ways of

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[1] Gita, Mentor edition, pp. 111-112.

[2] Conze, Buddhist Scriptures, p. 180, activities characteristic of non-time and time, respectively.

[3] Saunders, Mudra, pp. 121-122.

[4] Le Milieu Divin, pp. 162, 25, 26; Eng. trans., pp. 110, 14, 15.

[5] Cahiers I, Building the Earth, p. 68; Oeuvres II, p. 362.

stating this in the East are: the "indestructible Reality which pervades the universe,"[1] and the description of Nirvana as "not past, nor future, nor present," everywhere and nowhere.[2] Nirvana is sometimes thought of as a point of junction of time and non-time; as such it is accessible through the inner penetration of the present moment. Beginningless time and the present moment are the same, according to a Zen master. This sort of concept ties in with the detachment of complete acceptance already mentioned in chapter four and is frequently mentioned by Teilhard in Le Milieu Divin.[3]

All the textual evidence on Nirvana, enlightenment, or the divine milieu points to these states as accompanied by an inner psychic awareness, a flashing insight of Reality. The Gita says:

> ...he (the Lord) is invisible always to the ignorant
> but his sages see him
> with the eyes of wisdom.[4]

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1 Gita, Mentor ed., p. 36.

2 Milinda II, pp. 195, 202, 203.

3 See pp. 75, 142; Eng. trans., p. 48, 96.

4 Gita, Mentor ed., pp. 104, 112.

and Teilhard:

> The unity communicated itself to me by giving me the gift of grasping it. I had...acquired a new sense, the sense of a new quality...a transformation had taken place for me in the very perception of being.[1]

In a classic Buddhist text, the "attainment" of Nirvana is related to a mind that leaps forward to a state of no becoming,[2] where a truthful grasp of all things will reveal their transience. Appearances of multiple phenomena to be grasped without illusion are a feature of Buddhist Nirvana, and the monk who presumes that transience means non-existence is accused of heresy in the brotherhood.[3] One of Teilhard's earliest attempts to interpret the Orient summarizes the western drive toward unity as one which ascends, surpasses, and goes through (the Multiple).[4] He must not have known the favorite Buddhist expression "gone beyond" or "crossing over" to the far shore of enlighten-

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1 Le Milieu Divin, pp. 160, 162; Eng. trans., pp. 180, 110.

2 Milinda II, pp. 200-201. Cf. Blofeld, The Zen Teaching of Hui Hai, p. 31.

3 Explained further in the pages which follow.

4 L'Apport Spirituel de l'Extrême Orient, Feb., 1947, see Revue de la Pensée Juive, II (1950), pp. 105-113.

ment; both convey similar meanings. In the same essay, Teilhard interprets the oriental program for man to realize Nirvana as one which loosens differentiation in a spiritual "descent" to a formless "ground" below all determination. Whereas his own conceptualization of the Sacred is in an area above, beyond, or forward from man; it is a super-differentiation, not a sub-differentiation.

There is no textual evidence which supports the position that Nirvana is a psychic vacuum; this will be explained further as we proceed. Neither is there any evidence to indicate that the "location" of the Sacred in Hindu concepts is "down" rather than "beyond" or "forward." We have already mentioned the Buddhist habit of speaking about man as "gone beyond to the far shore." Note the word "forward" in the text above (p. 172) that indicates the process toward the Sacred. In Chapter VI of the Gita, the Yoga of Meditation, there are eight separate references to the concept of the Sacred as beyond, "above" or the "highest" ideal of man.[1] Not that this is significant for the Hindu, since his more strenuous efforts to avoid localizing the Sacred should divorce him from attaching special

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[1] Gita, Mentor ed., pp. 62-69.

meaning to this line of thought.

The experience of Nirvana or of being plunged into the divine milieu is based on a primary, direct, intuitive kind of "knowledge" which, according to Dr. Suzuki, is "unknowable" since it is not based on concepts.[1] Teilhard writes, similarly, that the perception of the divine omnipresence is essentially a sort of intuition not attainable directly by any process of reasoning.[2] In the context of the Gita we have "knowledge" meaning a non-discursive wisdom that liberates from sin. Within the Hindu and Buddhist texts there is no dependence on book knowledge, western type empiricism, or rational processes. Faith of a kind is recommended as one of the Buddhists' five cardinal virtues but it is not a faith in revelation, for none is thought to be present in the Buddhist system.[3] Teilhard holds faith to

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1 Studies in Zen, pp. 146-147.

2 Le Milieu Divin, p. 163; Eng. trans., p. 111.

3 Therefore, a theological divergence exists between the faith suggested to the devout Buddhist or Hindu and that found in Teilhard. Sociologically, the range of meaning and function of Buddhist or Hindu faith seems similar to that of the Christian: (1) both convey the substance of things to be hoped for, a certain perception of the invisible at the heart of the visible; and (2) they both provide an adjustment mechanism for overcoming discrepancies between the phenomenal world of events and what is expected.

be a key factor in the attainment of the divine milieu. In spite of the divergence here between Teilhard and the Indian systems, they agree on the gratuitous nature of man's ultimate religious experience and especially on the non-rational process of realizing the Sacred.

Once man has passed out of the area of undue sensitivity to phenomena he is penetrated with a deep perception of Unity between the Sacred, himself and all other things:

> I am the Atman (says Krishna) that dwells in the heart of every mortal creature: I am the beginning, the life-span and the end of all.
>
> Who truly knows me
> In manifold being
> Everywhere present
> And all prevailing
> Dwells in my yoga
> That shall not be shaken...[1]

or in Teilhard:

> God reveals himself everywhere...as a universal milieu not only because he is the ultimate point upon which all realities converge....All created things...cannot be looked at, in their nature and action, without the same reality being found in their innermost being... one beneath its multiplicity, unattainable beneath its proximity and spiritual beneath its materiality.[2]

The basic doctrine of the Buddhist perspective is the

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[1] Gita, Mentor ed., pp. 88, 67.

[2] Le Milieu Divin, p. 136; Eng. trans., p. 91.

no-doctrine or idea of Oneness. The series of negations which Buddhists use to describe it does not add up to no-thingness in a western sense but to no-thing, an ultimate unique Reality. This Reality has so far been called "emptiness." Buddhist wisdom finds it in the identity of subject and object. Within the short[1] and influential Buddhist text, "On Trust in the Heart" there are sixteen explicit references to the One Void, marking it as a synthetic junction point of time and the timeless, a "transcendent Sphere where there is neither He nor I."

> The one is none other than the All
> the All none other than the One.[2]

This is a more explicit statement of the One as Sacred than is commonly found in Indian Buddhism. The text is strongly influenced by Taoism but even so, a similar theme of non-dualism may be found in earlier selections.[3] Attributes of the Oneness spoken of in the context show it to be the ideal of detached serenity and thus a resolution of the problem of action for the Buddhist. "The doer vanishes along with the deed," because they are both identical with the law of

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[1] Ninety-one lines.

[2] E. Conze, Buddhist Texts, Arthur Waley's translation, p. 298.

[3] Ibid., p. 174-175.

causation in Oneness.[1]

It is possible through this one text to follow in outline the whole doctrine of Nirvana, conceived as One Void in Chinese Buddhism. The rejection of concepts, i.e. of all logical distinctions, is characteristic of the man who realizes Buddhist Nirvana, since the Sacred is beyond all opposites.

1) Abide not with dualism
2) Carefully avoid pursuing it
3) As soon as you have right and wrong
4) Confusion ensues, and Mind is lost.

5) The two exist because of the One
6) But hold not even to this One;
7) When a mind is not disturbed
8) The ten thousand things offer no offense.

9) No offense offered and no ten thousand things;
10) No disturbance going, and no mind set up to work
11) The subject is quieted when the object ceases
12) The object ceases when the subject is quieted.[2]

To understand this text we have to note that dualism, once prohibited in lines 1 and 9, is then asserted (lines 5, 8) and each idea is set up only to be contradicted. The climax of the thought occurs in the identity of subject and

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[1] Ibid., p. 196. They are functionally not separable in process.

[2] Conze, Buddhist Scriptures, p. 172.

object, pointing to the Unity beyond them. Line 6 urges the suppression of concepts (and craving) even about the One, so that preoccupation about the clash of opposites will not arise.[1] From study of texts like this, we can see that later Buddhism does not suppress the multiple, as Teilhard thought, but neither does it assert the multiple out of context with the One. The solution of meaning to a text like this is that there is no (conceptual) meaning! He who understands has transcended the categories of thought and is in the One.

The same context of the multiple world of phenomena against a ground of Oneness (or the Sacred) may be compared from the Gita and Teilhard as cited above, (p. 175). Teilhard, in spite of his sensitivity on the point of "suppressing the multiple" goes so far as to describe the unitive transformation of the divine milieu as the qualitative consummation of all things in which the "substantial One and the created may fuse without confusion in a whole," which will be a "triumph of the generalization of being."[2]

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[1] Thought and intellect itself must be surpassed to attain Reality.

[2] Le Milieu Divin, pp. 148-149; Eng. trans., p. 100.

If individuality is falsely defined as "separateness," it is annulled in Omega, according to Teilhard, but personality attains a maximum.[1] The stage of union with the Sacred at which man realizes personality does not, in Teilhard's mind, exclude the desire to coincide integrally with the plenitude of Being, or to be co-extensive (in some way) with the entire Universe, or to reach an Ineffable state where all opposition vanishes between "me," "you" and the "other."[2] These strongly resemble the eastern oneness of Nirvana.

It is when individuality is seen as a correlative of personality, that it is seen to increase in union with others and with the Sacred. Personality refers, in Teilhard, to man's becoming completely himself.[3] Thus he returns to his over-all theme of unity -- man becomes himself in the Sacred. On the phenomenological level there is no contradiction between the Oneness described by Teilhard and that of the Gita and Buddhist texts. Since Teilhard combines the perception of a multiple world with a unifying context of Oneness, the eastern systems retain the percep-

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1 Oeuvres VII, p. 123.

2 Oeuvres VII, pp. 226, 229, 231.

3 Oeuvres VII, p. 123.

tion of a multiple world in the ground of Oneness, we have similar patterns emerging.

But Buddhists are exhorted to avoid concepts in order to achieve the ultimate Oneness. This seems a strange pattern of eastern logical consistency. Is man to disdain thought entirely for the sake of avoiding inaccuracy about the "transcendent" Sacred? Abstention from thought, explain commentators on Zen Buddhism, does not mean a trance-like state of dullness but a brilliantly clear mind in which details of every phenomenon are perceived but without any attachment. This is obvious in earlier Buddhism:

> Whatever is wisdom that is comprehension, investigation...discernment, discrimination, differentiation, cleverness, skill, subtlety, clear understanding, thought, examination... sagacity, insight, clear consciousness...as light, effulgence, splendor as a jewel;...[1]

From the number of terms that refer to mental acts here, we can argue for psychic intensity in the state which the East calls wisdom. What, then, is the no-thought urged by the Buddhist and the rejection of conceptual logic spoken of by the Brahmins? It is a preparing of the mind to receive that transcendent Oneness which logically can be only All

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[1] Conze, Buddhist Texts, The Dhamma, p. 65.

or Nothing. Analogy breaks down in the face of either of these extremes. The inner tranquility of mind which is no-thought induces freedom -- a liberation which ceases to expect a form, figure, or explanation of Nirvana.

If entry into the Sacred confers identity on man in Teilhard's thought system, it seems gratuitous to assume that entry into the Sacred "diffuses" the ego to a vanishing point as conceived in eastern systems. The Void, besides being an area of psychic intensity (see above, p. 180), is also termed freedom from "passion, aversion, and confusion."[1] Evidently the essentials of one western concept of "person" are preserved, i.e. a self-reflective mind-willing.

Perception of Oneness occurs through the identity of opposites. It is nothing and everything, but beyond them both. For example, Chinese Buddhists equate the perception of nothing at the stage of full awareness with true self-knowledge -- seeing everything as unreal (transitory) and of resting in imperturbable Reality, beyond birth and

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[1] Conze, Buddhist Texts, p. 91. Terms like "extinction" can be read "extinction of mortality."

death.[1] De Lubac describes Teilhard's divine milieu as: "a dynamic reality where all opposition vanishes...between the Universal and the Personal."[2] Teilhard himself speaks of it as an annihilation which is both a death and resurrection.[3] In the same context he confirms the divine milieu as an identity of opposites.

Individuality in the sense of separateness is extinct, says Radakrishnan[4] referring to the changeless state and Teilhard agrees. He thinks of man's union with the Sacred as differentiating him as a person or self not separate from Omega. Nirvana emerges from these texts as the unconditioned life of the spirit in which neither separateness nor oneness is true by itself. This is expressed in the Gita where Krishna says:

> This entire universe is pervaded by me in that eternal form of mine which is not manifest to the senses. Although I am not within any creature, all creatures exist within me. I do not mean that they exist within me physically. That is my divine mystery...My being sustains

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1 Blofeld, The Zen Teaching of Hui Hai, p. 56 and f.n.

2 Cited by de Lubac, p. 77, f.n.

3 Le Milieu Divin, p. 119, 135.

4 Dhammapada, IV, 14, commentary.

> all creatures and brings them to birth, but has
> no physical contact with them.[1]

Unity in the diversity of the phenomenal world is spoken of as spiritual but not as annihilating that world or man. In the man who seeks union with Brahman, the process comes to a climax:

> That man is holy.
> Holiness soon
> Shall refashion his nature
> To peace eternal;
> That man that loves me
> He shall not perish
> ...bow down to me in self surrender
> If you set your heart upon me thus, and
> take me for your ideal above all others,
> you will come into my Being.[2]

The dissolution of man is denied in this text, but at the same time his entry into the Sacred is affirmed. Teilhard speaks of this process as annihilating oneself in proportion as one becomes more and more deliberately conscious of oneself.[3] In both contexts there is an apparent disappearance of man into the Sacred that paradoxically seems to affirm him since his nature will be "refashioned." Again unity and diversity are present, neither by itself but both together

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1 Gita, Mentor ed., p. 80.

2 Gita, Mentor ed., p. 85.

3 Le Milieu Divin, p. 157; Eng. trans., p. 107.

in a supreme oneness, man and the Sacred.

A dialectic of opposites must be used to suggest Nirvana because man is plunged into the Absolute and the distance between them is infinite. From the point of view of the Sacred, an Absolute beyond all thought, there can be no divisions, even conceptual, in the Real. However, from man's view, conditioned as he is by life, that which is finite is abandoned, through detachment, only to be regained later within the Infinite. At first man perceives an absolute <u>difference</u> between the world of phenomena and the Sacred, but in the final stage of enlightenment he must reject even the denial of self since it too, is an act of self. Thus he comes to know that the Sacred and the phenomenal world may be seen as One.

Form is emptiness, says the classic <u>Heart Sutra</u>, and emptiness is form.[1] The emptiness of the One is beyond opposites either of void or of form (non-void). It may be called a full emptiness. Teilhard conceptualizes it as "Everything means both everything and nothing to me; everything is God to me and everything is dust to me..."[2] The

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[1] Conze, <u>Buddhist Wisdom Books, The Heart Sutra</u>, p. 81-82.

[2] <u>Le Milieu Divin</u>, p. 146; Eng. trans., p. 98.

void can be understood in this way -- not as "nothingness" but as a marvelous state of clarity which is relativity and Absolute at once from different views.

We have already seen how the Sacred is perceived as Unity throughout all "other" things. After this we saw sample texts from Hinduism and Buddhism which clearly describe the Sacred as compatible with observed multiplicity in the world. At the climactic point of the Gita, Brahman is presented as the ideal Presence of Absolute Power and as the unifying or sustaining "seed of all that lives."[1] This is the same juxtaposition as in the teaching of "full emptiness" in Buddhism,[2] or in the identity of form and emptiness as said above (p. 184). In all three systems, then, the Sacred is conceived as an identity of opposites as when the divine milieu:

> assembles itself in qualities which appear contradictory. Vast and innumerable as the dazzling surge of creatures that are sustained and sur-animated by its ocean...it brings back the elements of the world without the least confusion, within its triumphant

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1 Gita, Mentor ed., p. 90. See also pp. 91, 72, 102-103.

2 Cf. Majjhima-nikaya III, 294 cited in Conze, Buddhist Texts, p. 92.

and personal unity.[1]

The Sacred as conceived by Teilhard is an omnipresence which is incomparably near, pressing in on us through all the forces of the universe, but at the same time eluding our grasp. Elements of the world converge in the Sacred and at the same time become themselves; in this sense the absolute simplicity of the Sacred coincides with a prodigious complexity, not that the spiritual Absolute has parts, but that it is present at the inaccessible depth of each creature.[2]

Each element in the world exists in terms of its dependence on the All. Centering on self, says Teilhard, is the same as centering beyond self since man reaches his greatest personal differentiation at the height of union with the All. Here again, repeated in another way, through the paradoxical opposites, union and differentiation are One. Although varying culturally, the Buddhist and Hindu formulations of this idea correspond: man becomes real to

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[1] Le Milieu Divin, p. 135; Eng. trans., p. 90; the vast number of creatures spoken of may be compared to the "ten thousand things" in Chinese Buddhism. (See above, p. 177).

[2] Oeuvres VI, pp. 86, 87, 130; Le Milieu Divin, p. 135; Eng. trans., p. 90.

the extent that he enters the Real. The Buddha, although born a man, is not designated by his proper name once he has entered Nirvana, or gone to the Further Shore. He is said to be neither existing nor not existing but trackless and untraceable in the manner of a snowflake which has dissolved into warm air:

> They call him, by whom attachment and aversion and ignorance have been discarded: one of developed self, Brahman-become, Tathagata, Buddha, who has passed by fear and dread, and put away everything.[1]

A "developed self" in this text is the same as becoming Brahman. In effect, this is the Buddhist manner of saying that union (with the Sacred) makes man become integral, a self, an identity, as in the Teilhardian expression "differentiation."

Although terminology differs so greatly in East and West, with regard to a term like "person," there is an interesting parallelism in the idea of centering a key word in Teilhard's description of the self tending toward the Sacred by interior attraction.[2] This is precisely the meaning of "Centering," a title for one hundred two medi-

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1 E. Conze, Buddhist Texts, Introd., p. 11.

2 Oeuvres VI, pp. 55, 56, 85, 87, 130.

tative sentences in an ancient Indian manuscript. In this pre-Buddhist work there is a more experiential connotation for "centering" and it surpasses in ambiguity, process, and a non-rational dimension the discursive meaning in Teilhard Teilhard's explanations of human energy. To be faithful to the task of comparison, a sentence like -- "Imagine spirit simultaneously within and around you until the entire universe spiritualizes,"[1] could be best discussed with Teilhard's Hymne de l'Universe rather than with the more speculative treatments in other works. The process of centering in the context of Zen Buddhism may also be compared to the divine milieu since it is said to be an immanent experience by which the invisible doors of consciousness are opened. It is an eastern way of approaching that diaphany of the divine at the heart of the universe which so fascinated Teilhard.[2]

Culmination of the centering process according to Teilhard is the joining of all selves to the Center of centers. In the Sacred man is "super-personalized" through a unanimity of consciousness. Here portrayed as Omega, the

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1 P. Reps, Zen Flesh, Zen Bones, p. 157.

2 Le Milieu Divin, pp. 162-163; Eng. trans., pp. 110-111

Sacred re-joins the interior egos within Him and, according to the "laws" of union written by Teilhard, this is accompanied by a creative emergence on man's part.[1] "Super-personalization" is a term frequently in use by Teilhard to indicate that man in ultimate union with the Sacred is in some way outside the limitations of "person" as we now know it. This is what the East means by saying that the Buddha is trackless and untraceable, or that the sage is absorbed in Brahman. The ultimate point at which man reaches Omega can perhaps be compared to Nirvana after death, though this is unimportant since whenever or wherever man contacts the Sacred, he is in non-time.

Nirvana, therefore, or the divine milieu, is a point of balance between activity and passivity. Man needs everything for his action because everything is One. But he needs nothing because Reality is also beyond the transparencies in which it is mirrored and everything that fades and dies between us and it will only serve to give reality back to us.[2] But it cannot be a static "point" since it

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[1] Oeuvres VII, pp. 122-123.

[2] Le Milieu Divin, p. 146; Eng. trans., p. 98. This is an example of how Teilhard uses the concept of illusion, close to the Indian "maya," to convey the omnipresent divine.

includes the perception of the Sacred -- or Absolute, as proper to man -- the relative, and to perceive both implies a process "back and forth" between them. An intersection is reached in time and non-time, a realization of changelessness in change, with the "simultaneous" consciousness of both. Subject and Object merge in the process that fuses all opposites.[1] At one stage in the process, liberation implies the realization of their total difference, and this forms the tranquility of detachment which we saw in the initial discussion of the self as activity. At another point of process, their difference is seen to be purely relative, and there results a recognition of their true identity. On this consensus we can observe a substantial agreement among the three exemplars of religious systems examined in this chapter.[2]

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1 Blofeld, The Zen Teaching of Hui Hai, pp. 32, 35.

2 Gita, Mentor ed., pp. 87-92; Conze, Buddhist Wisdom Books, pp. 78, 90; Blofeld, The Zen Teaching of Hui Hai, pp. 27, 132, f.n. 3; L. Swan, trans., "Memories and Letters of Teilhard de Chardin," The Wind and the Rain, p. 42.

Conclusions to Chapters Four and Five

Since these two sections relate to complementary aspects of the human self in a religious relationship, we will summarize and conclude them together. Chapters four and five view the self of man in religious relationship as activity and as identity. A phenomenological approach leads us to study activity first. Controlling questions in chapter four are: does man consider immersion in or separation from the world to be essential for his religious relationship? If he immerses himself in the world, what kind of interior balance point does he seek? When he attains the point of balance, how closely integrated with his human action is the Sacred as he conceives it?

Answers to the first question indicate that man prepares to attain the Sacred by activity or passivity, either interior or exterior. The second question was resolved through the discussion of detached or interior tranquility as a balance point of action and passivity. In the third answer, action is conceptualized as either instrumental or consummatory, i.e. it is viewed only as a means to the Sacred, or as making the Sacred actual, present in the now.

The data show that Buddhist and Hindu teaching in-

cludes a combination of active and passive elements as proper religious behavior for man seeking religious fulfillment, or Nirvana. This is in agreement with Teilhardian thought which also holds that both are necessary, and there appears to be a corresponding stress on passivity in the three systems. A certain notion of retirement from the world is present in the eastern texts, which is lacking in Teilhardian thought.[1] A juxtaposition of both action and non-action in the disposition of inner, detached, tranquility is recommended by all three sets of texts. Often this concept shows in their agreement that man should accept the situation of each succeeding moment as the contact

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1 If this seems to understate or contradict the impression given to westerners by active behavior of Hindus and Buddhists, the reader should note:

a) that the focus of this study is Hindu and Buddhist religious texts and not their social behavior. Cf. our methodological note on this in chapter 2, pp. 62-63 and chapter 3, pp. 78 and 98. The texts as examined do not seem to warrant a broader interpretation. Perhaps another study on the implementation of religious values would be more to the point here.

b) The attacks of the thousands of men in the Indian army on Kashmir and the corresponding response of the Pakistani are not particularly retiring in nature. The political involvement of Buddhist monks in the Viet Namese situation is another case which certainly does not show retirement. Sociologically, these isolated cases or impressions prove nothing, of course, but neither do the opposite impressions.

with the Sacred.

Both Hindu and Teilhardian thought have concepts of action as instrumental. The Gita makes a choice between instrumental and consummatory action depend on the free election of men in different spiritual states. Teilhard's concept of human action is mixed in emphasis but moves toward a completely consummatory view, where the Sacred and profane are "fused."

In this stress on the Sacred and the human as one, Teilhardian, Buddhist and Hindu thought are convergent. Perception of the Sacred in human action is associated with a sense of spiritual Oneness in all creation, together with an attitude of joy, liberty, and inner tranquility. The climax of this line of thought shows a renouncement of detached asceticism to promote flexibility to the Sacred as It appears in each situation. On these points, the texts are convergent.

Chapter five examines how man conceives of himself as becoming one with the Sacred. The process of man's union with the Sacred is seen as primarily internal in all the systems referred to in the chapter. The perspective examined is held to be a "subjective" one in so far as realization of the Sacred occurs through an insight interior

to man and the texts present it in this way. The psychological approach to the Sacred which is present in Le Milieu Divin, the Bhagavad-Gita and Buddhist scriptures gives us a common basis for viewing the problem of identity. Divergent areas appear in the Hindu concept of a pre-existent Atman and in the element of theological faith in Teilhard's thought. Emphasis on the complete integration of the Sacred and human action is much more pronounced in Zen Buddhism than in Hindu texts. Although eastern texts everywhere support the possibility of man's existence in Nirvana, it is most probable that the Hindu or Buddhist would deny all duality when describing Nirvana. At the level of psychic consciousness when complete Oneness is experienced, the tendency of mystics is to talk in terms of man's dissolution. Teilhard does this also, as we pointed out. But at the level of ontology, the statement of Oneness itself indicates participant Being (to a westerner) since there must be a relationship between man and the Sacred in order to posit a religious experience.

Within his own system the Hindu should neither affirm nor deny man's identity in Nirvana since the Sacred is beyond concepts and therefore man cannot be described in this state. Whatever he may say in conversation, the texts bear

out this method of saying something by not saying anything. If the westerner keeps the two possible levels of meaning in mind, the question may be somewhat clarified. In Teilhard and also in the Gita man is conceived as attaining an identity in increasing union with the Sacred.

Discarding of the so-called illusions in Hinduism involves only the concept of the ego as outside of the One, a view which Teilhard would apparently also reject. Buddhist concepts of the no-self were examined. Within their own cultural framework, these indicate that man is conceptualized as contingent at the phenomenal level and as one with the Real at the non-phenomenal level. Consequently, a convergence appears since human identity is simultaneously identity with the Sacred in all three sets of data. The integration of the self with the Sacred is thought of as a religious process although differently conceptualized as operating through the divine milieu for Teilhard, the realization of the Atman for the Hindu and in "pure awakening" to a Void for the Buddhist. The affirmation of the Sacred as proper to man is done chiefly through negation in Buddhism.

Contact with the Sacred through Nirvana or the divine milieu is thought of as outside space and time, at least

partially, in all three systems. Its chief characteristics are an over-arching perception of Oneness or Unity and while this is predicated, the existence of multiple aspects of the "world" is evident even in the Eastern texts.

A dialectic process of opposites is used in Teilhardian, Buddhist and Hindu thought to suggest the union of the human and the Sacred. This stresses the complete difference thought to exist between the human and the Absolute. Resolution of the tension between these opposites in the One, Sacred, implies a recognition of the complete sameness between the human and the Sacred. Thus the total difference in subject and Object results in their total identity. Man is One with the Sacred and at the same moment remains his own self.

CHAPTER SIX

Process in the Cosmos: Buddhist Rebirth and Teilhardian Evolution

A century after the appearance of Darwin's The Origin of Species there has been a softening of its pessimistic message for man. Where formerly biologists explored the process as a trail that ran downward toward the beasts, the major perspective for evolutionary biology today is focused on the destiny of man.[1] The central features of Darwin's theory have been confirmed but the process of organic growth is now thought of as cooperative as well as competitive.

Something new has been added to Darwin -- or at least a very different direction. The process once described as organic or mechanical is now known to be also intellectual and social. The new concept of evolution is concerned with the whole of man -- especially his freedom. This type of humane evolution is now accepted by Julian Huxley, C. H. Maddington, T. Dobzhansky, E. N. Sinnot, P. B. Medawar and especially by the distinguished paleontologist, George Gaylord Simpson.[2]

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[1] Cf. Julian Huxley's introduction to the Mentor edition of The Origin of Species (New York, 1958), p. xv.

[2] Floyd Matson, The Broken Image, p. 171.

In the view of this newer evolution it is the whole man, without as well as within, who develops. "A unitary method of thought is indispensable to the interpretation of the history of the West," writes physicist L. L. Whyte. According to Whyte, this means emphasis on a universal formative process present in every phenomenon, and underlying all dualisms. It is suggested that only in the development of such a form of thought can man understand either nature or his own historical situation.[1] The same theme marks the work of Julian Huxley who urges the discarding of strict dualism in favor of a model of reality as a directional process moving toward unity. He writes, "... the world of man is beginning to emerge as unavoidably destined to be one..."[2]

Teilhard, of course, belongs to this evolutionary trend. He is a unitary thinker in Whyte's sense. As Claude Cuenot points out, he tries to surmount the dualism of two thousand years and to view antithetic concepts limited by time in a complementary synthesis as effected by non-

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1 L. L. Whyte, The Next Development in Man (New York: New American Library, 1949), pp. 12-13.

2 Knowledge, Morality, and Destiny (New York: New American Library, 1957), p. 232.

time.[1] The scandal of Teilhard has been, among other things, that he claims evolution affects man not only on the physical level but also on the psychic, the social, and the religious levels.[2] He sees it not merely as a simple hypothesis of biology, but as an essential condition of thought, as a center of "polymerization" for the human spirit.[3] But Teilhard is not alone in this view. The newer evolution is thought of as rooted in freedom and having freedom as its goal.[4] Man is no longer pushed from behind but he is actively drawn toward a vision. In this stress on the whole man as involved in a process where mind, consciousness, and freedom emerge, evolutionary perspectives especially in Teilhard resemble the cosmic analogues of the East, especially Buddhism.

In the East a static view of man has never been a

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1 Cuenot, p. 52. The author uses the word "Eternal" which hints at Teilhard's religious perspective. Cf. Oeuvres V: L'Avenir de l'Homme, p. 268.

2 Le Phénomène Humain, p. 242; Eng. trans., p. 217.

3 Cuenot, p. 51.

4 George Gaylord Simpson, The Meaning of Evolution (New York: Mentor Books, 1951), pp. 141-142; T. Dobzhansky, The Biological Basis of Human Freedom (New York: Columbia University Press, 1956), p. 88.

problem. The Chinese have for more than three millenia had an abstract mathematized model for change within the cosmos in the I Ching or Book of Changes.[1] Confucian thought, especially in its classical form, stressed the identity of man as built up through ties with his ancestors. It is in classic Buddhism, though, that the evolution of man's phenomenal self looms large. The purpose of this chapter will be to sketch some possible parallels between Teilhardian and Buddhist concepts of human evolution as process toward the Sacred.

Between two such apparently divergent systems as classic Buddhism and Teilhardian thought, we must not presume a point-by-point resemblance. An artificial synthesis which would be no more than naive syncretism, would be of little value. On the theme of psychic evolution in the attainment of the Sacred, we should be able to trace out some relationships between them. Both contain ideas of man in a directed[2] process toward a destiny which has a religious meaning.

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[1] Discussed below in chapter nine.

[2] Directed -- a meaningful line of related development is observable. No purpose is attributed to lower evolutionary forms.

Following this introduction, our resume of points of comparison is subdivided into four major parts. In the first section the evolution conceptualized by both systems is described as a process which is directed toward some Absolute, affects man's consciousness, and is open ended at one limit.

Part two explains the mutually interrelated aspects of process on the human level: (1) it involves both matter and spirit, both mond and will, and (2) it has certain social dimensions. A comparison of the structuring of concepts on rebirth and genesis is made in part three. The last part briefly examines the function of evil in the whole process and concludes with a description of the terminus of human process as seen in both systems.

In chapter four we spoke of Teilhard's negative view of Indian mysticism. Apparently this opinion referred mainly to Hindu religion since he seems to have been favorably disposed toward Tibetan and Chinese Buddhism. He recognized Buddhism as an evolutionary system and viewed with sympathy its explorations of cosmic rhythms.[1] Teilhard

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[1] De Lubac, p. 217 quoting letters from Teilhard to Leontine Zanta, 7/8/23 and 3/10/23.

commented on a conversation he had with a Tibetan Buddhist and was reassured that some spark of true mysticism was still left in China. He says:

> these assurances coming from a man who knows the Chinese deeply made me secure in my old hope that with the help of a group of mystics in the Far East, we might be able to make our religion more "buddhist"...[1]

Christians have been too overconscious of morality to be able to discover Christ as the End of the evolutionary process, Teilhard thought.[2] And he seemed to glimpse the religious meaning of process within the Buddhist system. Perhaps the opening of a process-perspective was one of the exuberant possibilities which he thought the study of oriental thought offered to the West.[3] Evidently some trace of this sympathy was still with him in the spring of 1935 when he admired and commented on the Buddha of Jade in Peking. "I like this face very much," he said to Abbé

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1 Unpublished collection of letters, 3 October 1923, pp. 2-3.

2 From the context of his thought, we can presume Teilhard meant <u>western</u> Christians.

3 Letter of May, 1923 cited in Cuenot, p. 172. This statement is made together with the qualification that most oriental thought forms are dangerous, narrow, and destined to disappear.

Breuil, "because it says something to me, it tells me that here is a thing which Christianity ought to add..."[1]

Whatever may have been Teilhard's mature opinion of Buddhist thought, he stated a perspective of man in the foreword to Le Phénomène Humain which stresses some cardinal points in the Buddhist system. Teilhard sketches his evolutionary view as including a sense of extension in space and time, a focus on unity, dynamic process, interiority, and motivated energy from the "future." As a key text to indicate the Buddhist world view, we may take the first section of Conze's translation of Buddhist Scriptures, It conveys the vast cosmic time-system during which the Buddha progressed through ever higher stages of psychic growth.[2] His increased consciousness of the goal[3] expands through incalculable eons and is proved through charity and patience. Finally, at some point in time he is liberated by the surpassing unity of Nirvana.[4] And this ascent through psychic complexity to supreme consciousness (Bud-

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1 Cited by Cuenot, p. 171.

2 E. Conze, trans., Buddhist Scriptures, p. 31.

3 Ibid., pp. 25, 26, 31.

4 Ibid., pp. 49 ff.

dhists would say No-consciousness) is the accepted model for all Buddhists.

Nature of Process

We have now to explore each point of this short summary of human process, or evolution, and to examine the data on it from both systems. For Teilhard, evolution is a basic condition of man-in-the-cosmos, a synthetic perspective that gives meaning to all that is real. Through it, he sees phenomena in a continually emerging process, universal but centering on man, and directed interiorly toward the Absolute.[1] The being of man is in the full flood of entitative change, he says in pointing toward a human future.[2] Most of Teilhard's work is devoted to the tracing of this experimental chain of succession in nature, and to exploring its penetration into man's consciousness. "The consciousness of each of us is evolution looking at itself and reflecting," he writes, following the thought of Julian

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1 Oeuvres III: La Vision du Passé (Paris: Editions du Seuil, 1957), pp. 346 ff.

2 The Future of Man, p. 15; Le Phénomène Humain, p. 245; Eng. trans., p. 220. For a few details of Teilhard's process perspective see Oeuvres V: L'Avenir de l'Homme (Paris: Editions du Seuil, 1959), pp. 26, 27, 36-37, 271, 341.

Huxley. He refuses to consider man outside of biological space-time and indeed insists that man cannot see himself otherwise. The general flux which penetrates through all the psychic zones of the world moves toward unity by human relfection. In this respect a definite direction is perceptible and in the concrete totalizing effect of that direction, matter and spirit are functionally intertwined.[1]

Once the idea of man's development is formulated in this way, the system resembles perspectives common to classical Buddhism. The analysis of Buddhist thought hinges on two understandings: that everything phenomenal must be in time, or changing; this includes everything that can be conceptually known. Second, as a necessary derivation, a realm of the non-phenomenal which must be non-time, changeless, and consequently unable to be described or conceptualized. Process is predicated of all being in the first class, i.e. phenomena. The transience of impermanency of all things is a conception fundamental to Buddhism; in fact, the realization of it constitutes the first sign of psychic progress for a Buddhist. "How transient

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[1] Le Phen. Hum., p. 248, 244; Eng. trans., p. 223, 219; Oeuvres V, p. 268.

are all component things;/ Growth is their nature and decay./ They are produced; they are dissolved again..." are words of the Buddha's last message to his disciples.[1] The elements that make up any empirical individual are a series of related "dharmas,"[2] yoked together by human perception. As we saw in the last chapter, these successive changes cannot be called real since they are not the sign of permanence. On the other hand they are not simply unreal in the sense of sensibly, or phenomenally non-existent. The stability of substance is denied to phenomena and implicitly affirmed, by negation, of the non-phenomenal.

Human consciousness is said to be a series of thoughts, desires, affections, and passions continually perishing as one thing and springing up as another. What we call the human mind is a process of psychic continuity.[3] Buddhism goes so far as to deny any inner "essential core" of things because they are all recognized relationally as momentary

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1 T. R. B. Murti, The Central Philosophy of Buddhism (London: Geo. Allen and Unwin, 1955), p. 18.

2 Elemental constituent perceptions.

3 H. C. Warren, trans., Buddhism in Translations (Cambridge: Harvard University Press, 1947), pp. 150-151 from the Visuddi-Magga, Ch. VIII.

complexes of phenomenal percepts. The last chapter showed this concept in operation in regard to man's self. In such a pragmatic and phenomenological view, the only pain (of change) which can be escaped is that of the present moment.[1] And the possibility of escaping it, of realizing non-time, is the whole theme of Buddhist doctrine.

This brings us to a third point of resemblance to Teilhard in building up an idea of evolution. First, being is process; second, that process penetrates human consciousness, and third, it is directed process. The concept of directed process in Teilhard revolves mainly around two considerations: its irreversibility and its tendency toward the Absolute. He admits that a direction toward disarrangement or entropy is combined in evolution with the opposite tendency,[2] and that scientific data alone cannot predict which will predominate. Teilhard chooses the direction of oriented and continuous convergence in his

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1 Milinda I, 124. See also I, 25 and 61. An interesting parallel to this appears in the Taoist, Chuang-Tsu. Cf. A. Waley, trans., Three Ways of Thought in Ancient China (New York: Doubleday, 1939), pp. 6-7.

2 "Le Christique," pp. 3-4; Oeuvres VIII: La Place de l'Homme dans la Nature (Paris: Editions du Seuil, 1963), pp. 163-169.

position on human process. His argument for the "open" road that leads to "limitless psychic spaces" is based partly on probability, i.e. an extrapolation from the record of the past three million years, and partly on the impossibility of putting a ceiling on human reflection.[1]

In order for the future to make coherent sense with the past, writes Teilhard, we must hold that our horizon is unlimited and our process irreversible and total.[2] This can be first observed in the differentiation of nervous tissue, which revelas the psychic meaning in evolution.[3] Once reflection has occurred, the processes of consciousness must tend more toward being than toward non-being, since each successive movement of reflection in man will be the seed of another vision. And thus man will act to obtain the utmost limit of himself and "some Absolute."[4] From the critical moment of self-reflection our consciousness can forsee the future and we begin to reject the idea of any

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1 Le Phénomène Humain, p. 257; Eng. trans., p. 230.

2 Cahiers III, p. 76.

3 Le Phen. Hum., p. 158; Eng. trans., p. 146. See also Oeuvres VI, pp. 123-124; 49-50.

4 Ibid., pp. 256-257; Eng. trans., p. 230.

complete disappearance or destruction as our destiny, says Teilhard.[1] Man thus begins to seek another sphere beyond that in which he lives, the sphere of the Sacred, beyond all future limits. A vision of the Divine Terminus emerges within human knowledge, and the more man perceives It the more powerfully It draws him onward.[2]

The direction of evolutionary process, in Teilhardian thought, is toward a non-phenomenal or non-process state which may be called the Sacred. But man is said to be in space-time and in non-time "simultaneously." This is graphically stated when Teilhard says: "The very act by which the fine edge of our mind penetrates the absolute, is a phenomenon, as it were, of emergence."[3]

We may discern a kind of continuum in Teilhard's thought: once anything starts to be at all, it tends inevitably to be forever, i.e. toward the Absolute.[4] Even

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1 Oeuvres VII, p. 48.

2 Oeuvres VIII, p. 150; de Lubac, pp. 321, 324, 325.

3 Le Phen. Hum., p. 244; Eng. trans., p. 219; Le Milieu Divin, p. 175; Eng. trans., p. 119.

4 Oeuvres II, p. 360.

though the irresistible movement of man onward and upward was Teilhard's constant theme, he admits exceptions to it. Reversals and circuitous turnings are quite common, he says. But it is chiefly the forward surge of the waves that he is concerned with, not the backwash present at high tide.[1]

The same emphasis is present in the Buddhist texts. Buddhahood or Nirvana is specifically a goal associated with the Sacred, as we said in chapter five. It is always conceptualized as a future state by any one who has not yet attained it.[2] But the hope and possibility of reaching it is a major theme in nearly all Buddhist texts. The pursuit of Nirvana or Buddhahood is unquestionably a directed, psychic process. The evidence indicates that the Sacred, conceptualized in this form, may be realized by the great majority of they have the patience to endure purification. Even the hell of Buddhism is a finite hell and it would probably correspond to the Christian concept of purgatory

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1 Cf. note on Progress in The Future of Man, p. 19.

2 Buddhists who have attained Nirvana will insist that the concepts of "goal," "attainment," "future time," and even Nirvana itself (as a concept) are meaningless. This is logically consistent since they are innon-time.

since those who suffer in it are eventually purified, released, and may attain Buddhahood.[1]

Although the Theravada tradition admits a finite hell, a few of the texts are more reserved on the point of the universality of Nirvana for all. Arhatship (perfect wisdom) was an ideal generally possible only for a few recluses within the life time of the ordinary man. But every Buddhist had an unlimited opportunity to attain it since life was extended through the notion of rebirth. Even the earliest textual sources in India, such as the Upanishads, leads us to the conclusion that rebirth led gradually to the acquisition of more and more understanding and detachment until perfect knowledge and freedom were attained.[2] The Gita gives the impression that even if a man falls away from seeking Brahman, he can still attain a lower reward in some future rebirth, further his chances, and gradually regain spiritual discernment.[3] Through many births he will

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1 Milinda I, pp. 163, 206, f.n. 4.

2 S. Nikhilananda, trans., The Upanishads, I, 98, 96.

3 Gita, Mentor ed., p. 69. Most of the concepts attributed to Buddhism on the theme of rebirth can also be found in Hindu texts.

reach the highest goal at last, since he has an infinite number of chances and can move forward a little each time.

Although Nagasena, the sage, advises King Milinda that not all men receive Nirvana,[1] the context seems to warrant the interpretation that none are excluded from the eventual purification which would lead to it. The same concept of a gradual but certain ascent through the purification of phenomenal process is quite common in the Jataka Tales. These are folkloristic legends of the previous births of the Buddha but were used as "model" or ideal experiences to teach morality to Buddhists at any level of knowledge.[2] The Diamond Sutra and certain texts of the Pali canon seem to substantiate the concept of a directed line of religious ascent even for the Theravadin.[3]

No possible doubt can exist concerning the teaching of Mahayana Buddhism on this point. All beings can come to Buddhahood either in this life or in another. The "Essence

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[1] Milinda I, 107; cf. I, 94, 163, 206.

[2] E. B. Cowell, ed. The Jataka (London: Cambridge University Press, 1895-1897, 1901-1907), IV, 179. See also Milinda I, 293.

[3] Conze, Buddhist Wisdom Books, 14b, 14c, 14e, 17b. See also Majjhima-Nikaya Sutta 26; Magga-Vagga, i, 21; Digha-Nikaya Sutta 22 cited in Warren, pp. 341, 353, 355.

of Buddha" is possessed by all in some mysterious way.[1] Through an endless number of chances, the Bodhisattva can finally "pluck immortal wisdom."[2] The Mahayana ideal emerges as one of active compassion rather than seclusion,[3] in which no sacrifice is too great for the sake of the spiritual growth of others. It is a vision of thousands being guided toward the final goal through sacrifices of those who are already enlightened.[4]

We have come now to the fourth and last point in this section. So far our survey of texts has revealed that evolution in Teilhardian thought and in the Buddhist system is a directed process involving the movement of human consciousness toward the Sacred. There are obviously two limits to the processes as conceived. In both systems one of these is left open. Buddhism holds that the past is mathematically limitless. There is no beginning point in

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1 A spiritual nature; cited by Murti from the Uttaratantra, p. 257.

2 Blofeld, The Zen Teaching of Hui Hai, p. 23. H. Kern, trans., The Lotus of the True Law (New York: Dover Publ., 1963), Introd., xxxv, xxxiii, xxxiv; pp. 41-42, 120.

3 Kern, Introd.

4 Visuddi-Magga, Ch. xvii cited in Conze, Buddhist Scriptures, pp. 240-241.

in the past from which all becomings arise. By a gradual becoming only, can anything spring into being, says the Buddhist sage, but the start of the whole chain of existence cannot be found. In other words there is no limit to the series in past time.[1]

Teilhard mentions the "abyss of an unfathomable past" to which all elements can be traced, and the "corpuscular multitude" from which we cannot escape. The field of evolutionary organization is now known to be limitless except in the direction of a pole of convergence, Teilhard says. Beginnings of the universe reveal matter in a state of becoming or genesis.[2] "We have discovered that a process without limit has brought into being the realms of substance and essence," writes Teilhard.[3]

At the phenomenal level, Teilhard is simply observing limitless process in cosmic origins. He does not describe Alpha in terms of Unity as he does Omega, but in a scientific framework, conjectures the indescribably minute multitude. This does not preclude a theological point of

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[1] Milinda I, 79, 80, 81, 83.

[2] Le Phen. Humain, pp. 43-44; Eng. trans., pp. 47, 48, 49.

[3] The Future of Man, pp. 16, 59.

origin for theworld; the statement is made at the level of geology or of paleo-biology. The cosmic stuff is said to be in process. Buddhists deny a point of beginning for the cosmos because, at the level of phenomena, no "causes" are discernible. Phenomenal flux (or change) occurs, says the Buddhists, because of dependent origination. To speak ontologically, the Buddhist cannot describe an Origin of becoming since it would have to be in non-time.

This point appears to be an area of divergence in the two systems but on closer inspection, is not. At the phenomenal level, the origins of the cosmos reveal only flux or process. At the non-phenomenal level, neither Teilhard nor the Buddhists uses a concept to describe a point of Origin. Neither do they exclude one. It is just as true for the Buddhist to state that there is no beginning point as it is for him to say that there is no Nirvana, which he does frequently. Yet Nirvana is a cardinal point of Buddhist doctrine. In his cultural context, he is saying that neither the beginning point nor Nirvana is conceptually knowable.

According to the texts we have examined, both Teilhard and the Buddhists hold that process is a universal condition of all phenomena. The western way of phrasing this we

just saw in Teilhard's statement that every reality is becoming. On the other hand Buddhists will say: "The stopping of becoming is Nirvana,"[1] since they talk in terms of the cessation of the phenomenal through realization of the Real. Put in western language this would appear contradictory to what Teilhard says because they would say becoming or process is un-real. This is the Buddhist way of affirming (by negation) that the Sacred alone is changeless (or Real). Whatever terms are used, both systems hold the universality of phenomenal process.

Integration of the Process

Our next section will define this evolutionary process in three further dimensions: (1) it involves a movement from matter toward spirit; (2) it includes knowing and free choice; (3) to some extent a social element must also be involved in it. The direction of the process has already been described as toward the Sacred, i.e. attainment of a state of changelessness or non-time. It can also be discerned as the gradual integration of the phenomenal aspects of the cosmos with the non-phenomenal. No separation of

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[1] Samyutta-Nikaya, II, 117 cited in Conze, Buddhist Texts, p. 92.

the material forms from the psychic elements can be made at any level of life in either system. Indeed there is no strictly physical evolution in either system; psychic elements are conceptualized as modifying and surrounding the ascent of living forms from the lowest animal to the flowering of psychic complexity in man.

Within the Buddhist system the scheme of evolution can be seen most clearly in The Jatakas, a series of birth legends of the Buddha. A vast number of these legends were known to Buddhists as far back as 300 B. C. and it is the opinion of scholars that they were used for teaching the Buddhist ideal to all.[1] As part of the sacred history of Buddhism, these tales were used to convey a spiritual message even though they are composed in the manner of folklore. Their general theme is that of a "line of life" from the less complex animals onward through man which gradually developed spiritual qualities culminating in human attainment of Buddhahood. After examining the progression of births in 509 of these stories, Professor Rhys-Davids constructed a frequency listing showing the number of times in

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[1] E. Conze, foreword to Ethel Beswick (ed.) Jataka Tales (London: Murray, 1956), p. 1. See also E. B. Cowell (ed.) The Jataka trans. R. Chambers (London: Luzac and Co., Ltd., 1957), I, viii.

which the future Buddha (Bodhisat) was reborn at each stage.[1] From his listing we can formulate the following summary:

TYPE OF BIRTH	TIMES OCCURRING	PER CENT
ascetics, gods, men of high castes	350	68.76
animals	111	19.84
men of lower castes	43	8.44
other	5	.98
	509	98.02

Professor Rhys-Davids is of the opinion that the Jatakas were meant to teach the continuity of man with lower orders of phenomena, especially animals, and to motivate the hearer to practive all those virtues without which Gotama would not have attained his goal. Although the stories refer only to the Buddha's former stages of existence, they furnished a model for all others.

The Buddhist doctrine of rebirth involved in these

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[1] T. W. Rhys-Davids, trans., Buddhist Birth Stories (The Jatakas) (London: G. Routledge and Sons, Ltd., 1925), Table VII, p. 246.

stories is related mainly to the concept of karma.[1] Karma springs ultimately from a kind of ignorance or mistaken perception and is acquired by all men except the enlightened. To undo karma, one is ordinarily purified by being reborn in a further phenomenal existence where opportunities for merit are conditioned according to the amount of virtuous efforts in one's former states. The goal of the whole process is to become liberated from the phenomenal series through realization of the Void (Nirvana).

From the table of birth occurrences we can tell that the spiritual ascent of the Bodhisat was a long and arduous one; lives near the goal were thought to last longer than earlier ones. Also the general direction of the movement is upward; the smaller number of births as an animal tells us that the process cannot be a strictly cyclic movement.[2] This is confirmed by the data that indicate only a finite hell to be present in the Buddhist system, and by the tradition of attainment of Nirvana by all.[3]

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[1] See below pp. 247-249, 255, for detail on karma especially from Conze, Buddhism, p. 79 and Buddhist Texts, Glossary, p. 317.

[2] A survey of thirty-three stories from the six volumes revealed only two in which people were reborn as animals.

[3] See above, p. 212, f.n. 1 for minor exceptions to this.

The innumerable existences of the Buddha are generally divided into three epochs of ascending spirituality including his historical life as Gotama.[1] During these eons he is said to have climbed the ladder of all living beings, animal as well as human and superhuman from ant to god.[2] Each story of the Jataka represents the entire process of evolution from lower to higher stages. They are not arranged in any sequential order to show how the births succeed one another but are formalized according to the number of stanzas quoted from sacred books in each one. Human qualities are projected onto animals so as to convey the idea of attainment to a better rebirth through acts of friendship, faith, and self-sacrifice. The religious teaching involved relates only to the idea that one may always merit a life of more spiritual opportunities hereafter as a means toward eventual enlightenment.[3]

For our purpose the organic succession of births in more and more complex living forms seems significant

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1 E. B. Cowell (ed.) The Jataka (London: Cambridge Univ. Press, 1895-97; 1901-1907), IV, 179.

2 Alfred C. Foucher, The Life of the Buddha (Middletown, Conn.: Wesleyan Univ. Press, 1963), p. 16.

3 E. Conze, Buddhism, p. 79.

because it is controlled from within the organism. The ascent toward an area of non-time begins at the plant level according to Buddhist texts; every living being is thought to have a Buddha-nature according to Zen.[1] Movement seems to be from matter with fewer psychic aspects to matter with more and more interior complexity. This theme is also quite prominent in Teilhard.

Grades of psychic progress are elaborated and classified everywhere in the Buddhist system. The aim of introspection at any level of life is to eliminate the notion of "self." This is the doctrine which we discussed in chapter five. Once the self is eliminated as a presupposition, rebirth no longer occurs. But enroute to this stage, there is a gradual ascent. From lower states of existence one may escape by good conduct. By concentration one escapes from the realm of sensual pleasures; by wisdom, or realization of the Sacred, one is liberated completely.[2] Warren lists thirty-one grades of being reaching from the four realms of punishment up to the perception of formlessness

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[1] Sentient beings are usually stressed, but some collections of the Jatakas mention plants. See Cowell (ed.) The Jataka (1957), I, nos. 13, 18, 19, 37; Warren, p. 164 citing the Visuddi-Magga, Ch. xx.

[2] Warren, p. 286 citing the Visuddi-Magga, i.

which is Nirvana. Beginning with conversion, "one who has entered the stream" may attain four successive stages of consciousness as he comes near final release.[1] According to another listing of Buddhist psychology, there are eighty-nine forms of consciousness corresponding to a gradual release from ignorance. Interior concentration within the higher brackets goes from knowledge through reasoning, reflection, joy, detachment, trance, and transcendence (Nirvana).[2]

The aim of all this is that the Buddhists may rise "on stepping stones/ Of their dead selves to higher things."[3] Troisfontaines is of the opinion that the rebirth doctrine in India can be traced back to the Upanishads and represents a method of spiritual ascent.[4] This seems confirmed by the classifications we have just cited and also in The Questions of King Milinda where descrip-

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1 Radakrishnan, trans., The Dhammapada, VII, commentary. Cowell (ed.) The Jataka (1957), I, 8, f.n. 2.

2 Warren, appendix 5, pp. 495-496.

3 Milinda, commentary by Rhys-Davids, II, 191, f.n. 2.

4 R. Troisfontaines, I Do Not Die, trans., F. E. Albert (New York: Desclee Co., 1963), p. 167.

tions of seven classes of minds show the rise of interior freedom and knowledge in man as Buddhahood becomes a reality.[1] The gradual nature of the ascent in later stages shows in the table of birth occurrences since the Bodhisat spends three hundred fifty existences in the later groups, more than two thirds of all his "lives."

Evidence for such a slow process toward the Sacred from the Buddhist system may be compared to Teilhard's opinion of Indian ascetics:

> They were right in their desire to be absorbed in the Other; but they did not see that this mystical death could only be the end and apotheosis of a process of growth.[2]

On the basis of our examination of Buddhist texts, this is not confirmed. There is, however, a notion of "escape" from the rebirth system which conveys the idea to a western reader that phenomena are to be discarded because they are bound to be irrelevant to man's search for enlightenment. This apparently diverges from the Teilhardian idea of going through phenomena to spiritual unity. Certainly the conceptual formulation in these two cases is entirely different.

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1 Rhys-Davids, The Questions of King Milinda, I, pp. 155 ff.

2 The Future of Man, p. 56. Cf. p. 43 for the context.

We can attempt to clarify it by some distinctions.

The Buddhist who wants to avoid rebirth is not escaping from phenomena but from the ignorant delusion that phenomena are in themselves substantial and permanent. In other words, he wishes to escape from the perception of phenomena as "many" divorced from the One. Nirvana can occur while he is still in this life or he may choose to remain in the world out of compassion for his neighbor after reaching Nirvana. Obviously, he does not avoid phenomena but only their entangling in this case. The term "escape" and "final release" used by Buddhists may convey an idea that the present life should only be tolerated passively as a kaleidoscope before the mind's eye. This is a misleading assumption especially with regard to Zen Buddhism where the minute detail of each moment is the very doorway to the Sacred.

Both the Buddhist and Teilhardian systems propose a use of phenomena in order to arrive at spiritual unity. Spirit is a pre-eminent value in the structure of both systems. Buddhists should agree with the Teilhardian emphasis on this:

> Obstinately, we continue to think that the physical is the true phenomena in the Universe and the Psychic a kind of epi-phenomenon...if we wish to truly unify

> the Real, we should reverse these values i.e. consider the Thermo-dynamic as an unstable and momentary by-product...of that which we call awareness or spirit.[1]

This is very close to what the Buddhist is trying to convey in his attitude toward material phenomena: that they are "unstable and momentary" by-products.

Teilhard's concept of the drift or direction of matter toward spirit is present throughout his work.[2] Evolution of man toward his destiny occurs as an integrated whole involving the physical, psychic, and social aspects of human life. That he conceives of evolution as a continuous process, "a chain of succession in nature," is evident to anyone who reads Le Phénomène Humain. What Teilhard perceives in the human species as a whole, the Buddhist system traces out for each individual, development from matter to spirit, from simple to complex interiority:

> ...that which will define most exactly for our intelligence the nature of the Universe is...the process of 'Auto-arrangement' in virtue of which, in the course of a direction affecting the whole

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1 Oeuvres VII, p. 415-416, 118. Teilhard never uses the term "spirit" as a metaphysical "pure spirit" but always in relation to the matter it animates.

2 Oeuvres VII, p. 163; Oeuvres VIII, pp. 28, 29, 30, 34, 131; Le Milieu Divin, p. 29; Eng. trans., p. 47; Le Phen. Hum. p. 341; Eng. trans., p. 306.

> of Space and Time, 'Matter"...passes...from states more simple and less conscious to states at once more complex physico-chemically, and psychically more interiorized.[1]

In this summary of Teilhard's "law" of complexity-consciousness, an interrelation of the psychic and physical is indicated. A similar interrelation is present in Buddhism, although not described there in the language of empirical science. The specific principle involved in a change of rebirth from lower to more advanced forms of life is the development of a greater potential of interiority in the lower form.[2] In Teilhard's terms this would be radial energy, but the way in which it develops cannot be studied on this level in the Buddhist system since it is there portrayed in folklore.

Therefore, although Teilhard gives a rather detailed specific explanation of the direction toward complexity-consciousness, there can be no comparison with the Buddhist system on points such as radial and tangential energy,

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[1] Oeuvres VII, p. 241.

[2] Buddhists call the potency, positive karma. It functions as a psychic link to the next rebirth, but is never called a cause.

focus of arrangement and focus of interiority.[1] Variation of literary form does not permit the truth of parables to be compared to the truth of science. The meanings from each context do permit us to say that in both systems evolution seems to be directed from within by increasing psychic interiority corresponding to a rising complexity of living forms; and secondly, that reflection in man tends to unify him (concentrate him), and at the human level evolution proceeds by the hope of overcoming the barrier of death.[2] Within the Buddhist system, there is no point more clear than the human aspiration to a state outside space and time. There should not be at this point, an assimilation of Teilhardian and Buddhist concepts of psychic process toward unity. The Teilhardian concepts except in rare cases as Le Milieu Divin and one or two essays, are formulated for mankind; Buddhist texts speak of one man's inner consciousness. An overlapping indicates differential emphasis in this area. The concept of social solidarity is

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1 Oeuvres II, pp. 362, 363, 367; Oeuvres V, p. 395, 266, 267; Oeuvres VIII, p. 173; Le Phen. Hum., p. 344; Eng. trans., p. 308.

2 Oeuvres VII, pp. 415, 426; Oeuvres VIII, p. 173; Oeuvres II, p. 361; Oeuvres V, pp. 364, 395; Le Phen. Hum., pp. 256-257; Eng. trans., p. 230.

definitely present in Buddhist doctrine, as can be seen from the profession formula for monks: "The Buddha, the Sangha (brotherhood), the Dharma" indicating the focus of his life; from manystories of self-sacrifice for the community; and from the ideal of Nirvana for all. But Buddhist concepts of human destiny do not picture the spiritual evolution of the community as a whole and there is no term such as "collective consciousness" in Teilhard.

Nevertheless, this divergent terminology should not be overrated. In using terms like "hominization" and "collective consciousness" Teilhard is speaking socio-psychologically, after extending evolution into the psychic zones. Edward Conze, a commentator on Buddhist sutras, makes the point that the "practice of the Unlimited trained the monks not to discriminate between themselves and others." It reduced their "sense of separateness" in identification with more and more living beings.[1] This throws a light of meaning on the Oneness of Buddhism that makes it not divergent from "collective consciousness" or the "spirit of the Earth" in Teilhard. What Teilhard means by this is not some intimate cooperative effort from without, but a

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[1] Buddhism, p. 128.

sphere of fusion effected "from within upon the group of thinking beings through the ultimate focus of their co-reflection."[1]

Scope of Knowledge and Freedom

Human aspiration to the absolute is the motive which Teilhard says augments the human passion for knowledge and action. Knowledge with consequent interior choices is conceptualized in Buddhism and also by Teilhard as the focal point of human evolution. But in neither system is it purely speculative. Attainment of Buddhahood is literally the opening of an entirely new dimension of awakened realization.[2] In the Heart Sutra, one of the most important scriptures of Buddhism, about one fourth of all the content-words are derived from roots expressing intellectual activity.[3]

The insight necessarily present at the stage of Buddhahood (enlightenment, Nirvana) is not a speculative but a

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1 Oeuvres II, p. 358.

2 From the sanskrit root, budh, meaning to awake, to recognize, to know or understand, to fathom, to be enlightened.

3 Conze, Buddhist Wisdom Books, p. 99.

spiritual understanding. Nevertheless speculative knowledge, reasoning, meditation, and all forms of self-possessed interior reflection are presumed as a proper preparation for reaching it.[1] The process of interior development toward Nirvana appears in all Buddhist sources as an interrelated growth of knowledge and freedom. Their famous eight-fold path shows this: right view, right thought, right speech, right action, right mode of livelihood, right endeavor, right mindfulness, right concentration.[2] Concentration becomes the convergent point of the five wholesome dharmas.[3] It is understood that moral conduct forms the base for meditation and that thinking powers become more clear, active, and rapidly lead to "omniscient" knowledge the nearer one approaches the goal.[4] The complete Buddha is distinguished in some sources from the Pakkeka-Buddha by reason of his greater service to others; the implication is that perfect knowledge includes both insight and self-

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1 Cf. the last section of Milinda II where qualities for arhatship are listed, pp. 295-375.

2 Conze, Buddhist Texts, p. 67.

3 We would call them cardinal virtues: morality, faith, vigor, mindfulness, and concentration.

4 Milinda II, pp. 158-161.

giving.

Growth of power in will and discipline of mind is a common theme in the Buddhist catechism.[1]

> ...Now suppose a great crowd of people had come along and unable to size up either the width or the depth of the river, should stand frightened and hesitating on the bank. But then some man would come along, who conscious of his own strength and power, would tie on his loin cloth and jump across the river. And the great crowd of people, seeing him on the other side, would cross likewise. Even so the Yogin, when he sees that the hearts of others have been set free, leaps forward, by aspiration, to the various fruits of the holy life, and he makes efforts to attain the yet unattained, to find the yet unfound, and to realize the yet unrealized.[2]

In this text the rising motive to achieve Nirvana is shown as rooted in a social situation. There are many similar instances recorded in the **Jatakas**; contrary to a common western presumption, very high values are placed on duty, charity, and self-sacrifice for the neighbor. Thus the goal is seen in a context of strenuous effort and free commitments all along the way. An independence of spirit which preserves freedom from influence of passion, an

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[1] Muller, trans., The Dhammapada, Chs. II and III. Radakrishnan, trans., The Dhammapada, II, 1, 10; XXV, 15.

[2] Conze, Buddhist Scriptures, p. 153.

acceptance of individual responsibility for one's own spiritual journey are native to Buddhism. On his meeting with the mendicant en route to Kashi, the Buddha said:

> Nirvana have I now obtained, and I am not the same as others are. Quite by myself, you see, have I the Dharma won....And having calmed myself, I am now on my way to Varanasi, to work the weal of fellow-beings still oppressed by many ills. Having myself crossed the ocean of suffering I must help others to cross it. Freed myself, I must set others free.[1]

The individuality and freedom so stressed by Buddhism cannot be divorced from the element of compassion, concern, and kindness to the neighbor. Nagasena, the famous Buddhist sage, advises King Milinda that love for one's own kin, strangers, and the whole world is a quality which the arhat should have.[2] But charity is also seen as a fundamental means toward the changeless state and it is closely aligned with the progress of evolution toward the Sacred.[3] There seem to be many more birth stories in the Buddhist tradition that indicate that a further stage of evolution resulted from self-sacrifice for the neighbor than from other vir-

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1 Ibid., p. 54.

2 Arhat: (sometimes spelled arahat) one who has attained Nirvana. Milinda II, p. 329.

3 Ibid., II, 201, 185, 155; I, 279. Cowell (ed.) The Jataka (1895-1907), I, 198, 60; II, 43.

tues, e.g. detachment.

Another social factor is connected with the course of human process toward the Sacred in Buddhism. That is the caste system. Our table of births shows that the Buddha spent fewer births as a man of a lower caste than he did in the form of an animal.[1] This is an interesting variation from the usual upward organic development in evolution, probably because of the value structure of the Indian caste system. It would be divergent from any western concept of evolution, Teilhard's included. Other Buddhist sources show that movement upward in the caste structure, e.g. from a poor family to royalty through rebirth was a reward for a virtuous life.[2] In line with this a king appears next to the top of the list of the births of the Buddha, the ascetic being at the top. But on the whole, social evolution follows the same general line as the ascending physical and psychic complexity.

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1 Out of fifty possible jumps from one birth to another, the original table indicates six places where movement could be from a (lower caste) man to an animal. In the Buddhist system this would be thought of as an upward movement, but it is opposite to the development of psychic complexity in Teilhard.

2 Cowell (ed.) The Jataka (1957), III, 245, 246; cf. the first ten stories in Vol. I, Milinda I, 5-6.

The data we have just discussed indicate a view of human process based on knowledge, free choice, and two social factors: compassion for the neighbor and the caste system. An increase in any one of these is related to a better chanc chance of reaching the goal, a changeless state beyond time, although divergence of emphasis occurs in Teilhard's system on the evolution of humanity. The next section presents data on corresponding concepts in Teilhard.

In man, evolution is spear-headed through psychic primacy. So on the human level, intensity of reflection is the power for a richer growth of process. "To be more is in the first place to know more," writes Teilhard.[1] Reflection is an essential human act which reshapes process,[2] and it is also described as reflective purposiveness.[3] Thought and action are always intertwined in the psychic sphere. Evolution not only becomes conscious of itself but can make free choices.[4] Freedom and awareness must increase to-

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1 The Future of Man, p. 19.

2 Le Phen. Hum., p. 198-199; Eng. trans., p. 180.

3 The Future of Man, p. 201.

4 Le Phen. Hum., pp. 250-251; Eng. trans., p. 225; Oeuvres II, p. 350; Oeuvres VI, p. 162.

gether.

The formation of the noosphere stretches from the lowest point of elementary consciousness to the ultimate point of reflection. A unique value is attributed to reflective consciousness as it becomes ever more centered upon itself.[1] Psychic process is described on the individual level as a "series of inward perspectives gradually revealed to the mind in the course of a humble yet illuminating ascent."[2] Intellectual research, the work of knowledge, is portrayed by Teilhard as a way of entering deeply into the human process shaping the future. But it involves a death and rebirth in the sense that a conversion and complete commitment is demanded.[3]

To be faithful to life, the on-going process, we must know more and more. We must search for Something that will appear to those who penetrate to the very core of reality.[4] Thought, then, must open out to the Absolute. That which is deepest and incommunicable in our consciousness must be

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1 The Future of Man, pp. 179, 219.

2 Le Milieu Divin, p. 18; Eng. trans., p. 12.

3 Oeuvres, VI, p. 47.

4 The Future of Man, p. 20.

irreversible, says Teilhard, otherwise we shall find ourselves without a motive.[1] "Man will never take a step in a direction he knows to be blocked," is a statement that implies a vision of a Destiny. According to Teilhard, the 'absolute' which moves man to act is always perceived as "interminably and indestructibly new," and this again recalls the appeal to knowing in a deep and broad sense.[2] The Center of Reflection coincides with the Sacred in Teilhard's thought system.[3]

Social Factors in Evolution

In general the data concerning growth of consciousness, the process of centering, increasing liberty and greater interior vision seem to be affirmed in both the Buddhist and Teilhardian systems.[4] However, social factors affecting evolution receive a much more pronounced emphasis in Teilhard. Socialization, he says, is a superior

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1 Ibid., pp. 206, 207.

2 Le Phen. Hum., pp. 256-257; Eng. trans., p. 229.

3 Oeuvres VII, p. 309.

4 Note Cahiers II, p. 60.

state of "corpusculization." In other words the thinking layer, or noosphere, grows concomitantly with social contacts. By physical and psychic forces the reflective powers of man are augmented. This can occur through geographical compression of large population groups into small areas, and also by increased social interaction because of the rearrangement in social organization brought about by the compression.[1]

From these two pressures -- the one from without and the other from within, human contact and cooperation increase, bringing the growth of a certain collective consciousness.[2] Human unity through love is conceived as a major evolutionary force. Here Teilhard uses his principle of unity through differentiation to show that in the supremely centered humanity which man forms, he will not attain the limits of himself outside of a profound affinity with all others. To this double force toward community must be added a third dimension: man's consciousness of a perfectly attractive destiny. The divine milieu is really

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[1] Oeuvres V, pp. 226, 247, 367, 368, 369, 372.

[2] Le Phen. Hum., p. 279; Eng. trans., p. 251. Oeuvres VIII, pp. 140-144, 119, 162, 163, 164.

a center, writes Teilhard, having the absolute and final power to unite and complete all things, joining them by that which is most inward and ultimate in them.[1] Chapter eight discusses more fully the comparison of the concepts of community in Buddhism and Teilhard. Here we mention the factors of geographic and psychic unity because of their role in evolutionary process. The question then arises: how can these forces agree with the Buddhist position?

Caste positions, mentioned above as prominent in Buddhist concepts of evolution, form a point of divergence from Teilhard. The geographic compression of peoples which was and is present in Buddhist countries may have helped to promote social contacts, but caste as a variable is a principle of division rather than of social interrelatedness.

The role of love or charity in the Buddhist evolutionary scheme should be the next focal point. Process of man toward the Sacred is integral to the whole of Buddhist thought, so the wider dimensions of this question will have to be considered in chapter eight. For present purposes we can give a cursory view. Mahayana schools, especially Zen,

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[1] Le Milieu Divin, p. 137; Eng. trans., p. 92.

stress compassion, charity and self-giving to the neighbor as absolutely necessary for reaching Nirvana. Theravada texts are definite but less in number than their exhortations to mindfulness, meditation, self-possession, and detachment.[1] However, membership in a social organization, the Sangha, or brotherhood, was very important in the tradition of early Buddhism and their doctrine that any merit transferred to others was increased for the possessor should not be overlooked.[2]

Members of the brotherhood were usually those who gave up contacts with a more mundane life in order to increase their chances of reaching Nirvana. Their progress toward a clearer perception of the goal usually brought about the circumstances of the choice, and consequently there is a resemblance between the two systems here. In both cases more tightly knit social organization is interrelated with concentrated psychic interiority in man.

A systematic sampling of the stories in two of the volumes of the Jatakas shows that charity in the form of

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[1] Cf. the 256 qualities for arhatship mentioned in Milinda II, pp. 295-375.

[2] Milinda II, p. 155. Cf. Cowell (1957), I, 2.

almsgiving, self-sacrifice, care of relatives and friendship is the most frequently repeated theme.[1] The moral of these particular tales seems to be that the practice of this virtue was a common way to attain rebirth in a more fortunate existence. In this way love is meaningfully related to psychic evolution in the Buddhist system. Two texts already quoted above (pp. 23-24) indicate the function of service as a motive in the progressive attainment of buddhahood, one from the life of Gotama and the other from related scriptures.

The Rebirth Concept

In Buddhism the idea of community life as a propaedeutic for a realization of the Sacred appears often in a "vertical" as well as a "horizontal" sense. The chain of being concept lies at the very heart of Buddhist process. It even forms a definition of what rebirth means within the Buddhist system: each phenomenal individual is joined by a strong interior continuity to every preceding stage of existence. "All existences spring successively from

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[1] Cowell (ed.) 1957, Vols. III and IV.

their antecedents," says The Lotus of the True Law.[1] Compare this with Teilhard's explanation of naissance or birth, the principle of evolutionary development as he sees it. Birth, he writes, is understood as "a function of antecedents themselves related to the totality of preceding stages of the Universe."[2]

The emphasis appears to be on human life as a growth or development in a cosmic related chain. For Teilhard, evolution is "the expression of a structural law in virtue of which nothing, absolutely nothing...can enter our life and vision except by way of birth, synonym of the total interrelationship among phenomena in space-time."[3] The use of the concept of birth (genèse) so frequently in Teilhard directs attention to his strong opinion that human process was not just a becoming but an oriented growth or development from within.[4] And this growth is thought to be absolutely contingent upon the series of which the human unit

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1 H. Kern, trans., The Lotus of the True Law (New York: Dover Publ., 1963), p. 185.

2 Oeuvres VII, p. 282, f.n.

3 Ibid.

4 Le Phen. Hum., pp. 253, 248, 249; Eng. trans., pp. 227, 223.

is a part -- thus the idea of chain.

> By the force of orthogenesis the individual unit becomes part of a chain. From being a center it is changed into being an intermediary, -- a link no longer existing but transmitting; and, as it has been put, life is more real than lives.[1]

Note the strong emphasis on continuity in process in a text like this. Identity is becoming at the phenomenal level.

The experimental chain of succession in nature is a pro process of growing complexity and consciousness in which the unified multiple succeeds the unorganized multitude.[2] Consciousness on the human level becomes more and more centered by reflection. The awareness of the individual rests on the consciousness of all other men, not only the living but the dead.[3] Man finds himself heir to an immense collective past to which he is intimately joined in psychic continuity. The net effect of such an unfolding, as it constantly increases, is to produce in man an ever-heightened awareness and a force toward liberation.[4]

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1 Ibid., p. 118; Eng. trans., p. 111.

2 Ibid., pp. 43-44; 54; 57-58; Eng. trans., pp. 47-49; 58; 60-61.

3 The Future of Man, p. 21. Oeuvres V, p. 288.

4 Cahiers III, p. 89; Oeuvres VIII, p. 133; The Future of Man, p. 231.

These ideas are strikingly similar to those of the Buddhist thought system even down to a detail like the comparable use of the term "rebirth." Rebirth is the word used by Buddhists for a process leading to liberation for man. Interpreted within the context of Buddhist thought, it means that man's identity is a continuous process of becoming. The essentials of the process can be seen in a key text of the Buddhist scriptures taken from the conversations between Nagasena and King Milinda:

> The King asked: 'When someone is reborn, Venerable Nagasena, is he the same as the one who just dies, or is he another?' The Elder replied: 'He is neither the same nor another.' - 'Give me a simile!' 'What do you think, great king: when you were a tiny infant... were you the same as the one who is now grown up?' - 'No, that infant was one, I now am another.' - 'If that is so, then, great king, you have had no mother, no father, no teaching, and no schooling! Do we then take it that there is one mother for the embryo in the first stage, another for the second stage...another for the baby, another for the grown up man?' ... 'Certainly not! But what would you say, reverend sir, to all that?' - The Elder replied: "I was neither the tiny infant newly born nor am I now the grown up man; but all these are compressed in one unit depending on this very body.' - 'Give me a simile!' - 'If a man were to light a lamp, could it give light throughout the whole night?' - 'Yes, it could.' - 'Is now the flame which burns in the first watch of the night the same as the one which burns in the second?' - 'It is not the same." - 'Or is the flame which burns in the second watch the same as the one which burns in the last one?' - 'It is not the same.' - 'Do we then take it that there is one lamp in the first watch of the night, another in the second...?' - 'No it is because

> of just that one lamp that light shines throughout the night.' - 'Even so we must understand the collocation of a series of successive dharmas.'[1]

From this text certain things are evident: man is constituted on the plane of experience by process. His phenomenal ego is in constant development -- so it is not correct to identify the ego with any one stage of the process; that is, man is himself in a continuity in which no separation is possible between different stages. Thus the Buddhist concept of rebirth does not mean a totally different personality coming into time, as we seem to presume from the western view. When the king asks whether any being passes over from this body to the next, Nagasena answers 'No.'[2]

Nevertheless, the reborn is in complete continuity with his predesessor. The example which shows this most clearly is:

> Milk, once the milking is done, turns after some time into curds; from curds, it turns into fresh butter, and from fresh butter into ghee. Would it now be correct to say that the milk is the same as the curds, or the fresh butter or the ghee? - No, it would not. But they have been produced because of it.[3]

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[1] E. Conze, Buddhist Scriptures, pp. 149 ff.

[2] Ibid., p. 151. See also Warren, p. 234.

[3] Ibid., pp. 150-151. Warren, p. 232. 237.

From this text we can see why it is said that the succeeding individual after rebirth is not the same as the one from which he came, but also -- he is not different. His complete difference is negated because at the phenomenal level he exists in real dependence and continuity on the preceding stage of existence. On the other hand, he is not the same because of the changes which have occurred in the development process. The reborn individual is not statically the same but he is dynamically the same through continuity. Process, as conceived by Buddhists, connotes an evolution from eons of the past, including all forms of life and directed toward a point of possible integration with non-time, i.e. Nirvana. This is apparent from the birth stories of the historical Gotama.

The next point to be clarified is whether this dynamic identity of the reborn with his predecessor is operative on the non-phenomenal level. Is the "true self" reborn? Is this a "transmigration of souls?" According to all the texts surveyed, the answer is definitely no. Rebirth never includes the non-phenomenal self as it is conceived by Buddhists; they do not even speak of the

self.[1] As we saw, the Buddhists use an indirect method of describing man's contact with the Sacred in the no-self doctrine. What they speak of as man is simply phenomenal man. Therefore the rebirth concepts can include only what happens to man as a phenomenon.

Furthermore, even the phenomenal states of consciousness in one man are not transferable to another.[2] Forms, sensations, perceptions, and pre-dispositions compose the groups of consciousness which are dissolved at death, according to Buddhists. The conscious mind of the reborn is not the same as his predecessor, but depends on it as the sour cream does upon the milk. We can say then, that neither the "true self" or the phenomenal self (in a western sense) is reborn. Only a psychic continuity exists because the phenomenal self depends on those in the past for its origin.[3] The identity of the reborn is not the same

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1 Cf. Chapter five.

2 Cf. Visuddi-Magga, xvii cited in Warren, p. 241 and Appendix, pp. 487 ff.

3 Ibid., pp. 238-241.

except through continuity with any previous man.[1]

How does the psychic continuity take place? Through the controlling principle known as karma which is an evolutionary force joining an individual to all the previous states of existence. Karma is the effect of phenomenal action for all except those who have attained Nirvana, i.e. enlightenment. It functions as a link in the chain of being insuring the ascent (or descent) of the "character" acquired by a man.[2]

Karma is an acquired psychic potential which must be lived out through future action until a point is reached in the life experience where all past action is undone and no further potential is acquired. A phenomenal effect, karma is by nature transient. It must cease when the state of changelessness is realized. The functions of the concept

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1 The being about to enter a womb is sometimes called a "gandharva" but it cannot be identified except as a conjunction of events conducive to conception plus the mechanism of karma. The Dhamma, nos. 60, 61, 62, cited in Conze, Buddhist Texts, pp. 76-77, 78, 89.

2 Rhys-Davids, Buddhist Birth Stories, pp. xi, lxix, lxxvii; Milinda I, p. 64, note. The best commentators agree that this mechanism is not the same as biological heredity, but I cannot concur that the psychic effects of human acts are unrelated to the body-structure of the individual. Karma is not heredity but its scope is limited by the stage of physical evolution where it occurs.

of karma in the Buddhist system are: to serve as a principle of evolutionary continuity, and to indicate the kind of purification needed for the reborn to gain merit or be liberated.

Buddhist texts indicate that human process toward the Sacred has two major characteristics: continuity and emergence. Continuity operates through a dialectic which is a tension between two movements, divergence in a multiplicity, and convergence in the drive to unity. The multiple principle brings rebirth; it is karma. But being rooted in the effects of past good actions, it also brings a potential for greater unity.[1] Folding in on himself psychically through reflective meditation, the Buddhist conceives and acts on the desire to reach the Sacred, a non-phenomenal state. He centers or converges interiorly. From this double movement a transformation or emergence is possible.

It may be an emergence from one stage of existence to another, either within this life or after death. Or it may be departure from process altogether and this is the emergence into Buddhahood or Nirvana. Examples of the round of

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[1] If not immediately, then eventually through purification.

existence which suggest this interpretation are the lamp, the milk, and also growth potential in a seed, as in this description:

> Therefore, the reborn is not the same but neither is he totally different.
> The series which doth bear a fruit/
> Is not the same nor something else.
> The fabricating power in seeds
> Will show the meaning of this word.[1]

As Elliott points out in his explanation of Teilhardian evolution, the relationship between earlier and later stages of evolution is of the same order as that which exists between the seed and the flower. It is a similarity with a difference, a continuity with an interruption. Teilhard himself refers to man as a flower on the evolutionary stalk. The formula for a dialectic which we just applied to Buddhist thought is one which Elliott uses to describe the successive phases of evolution in Teilhardian thought, i.e. continuity and emergence. It operates on the level of less complex organisms as well as on the human level.[1]

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[1] Warren, p. 239. See also Conze, Buddhist Texts, p. 79.

[2] F. G. Elliott, "The World Vision of Teilhard de Chardin," I P Q, (Dec. 1961), p. 627, 629 ff.

> The Consciousness which has filled the pathways of the Past, does not simply flow along like a river which carries always the same water between its banks. It becomes transformed along the way: it evolves -- there is a movement proper to Life.[1]

Both continuity and emergence can be seen in texts such as this where psychic links to the past are part of that chain of being already mentioned. The principle of multiplicity is associated in Teilhard with material complexity, the "without." Convergence occurs as complexified matter becomes interiorly more and more self-conscious through gradual process.[2]

It is, in effect, a growth toward unity by the convergence of the within and the without in Teilhard's terms.[3] In the act of rebounding, the thought process of evolution develops a potential for what is radically new.[4] As the elements in the chain become more interiorly conscious and free, there is a tendency to break off from the chain,[5] and

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1 Oeuvres VI, p. 120.

2 Ibid.

3 Oeuvres VII, p. 63.

4 Oeuvres VIII, p. 155.

5 Ibid., p. 134.

this emergence is related to an increasing inner spiritual attraction, a drive toward self-transcendence.[1]

Apparently the major concepts and even some terminology of the two systems point to our first generalization. Although phrased on a more general level, the concept of psychic evolution in Teilhard is somewhat similar in meaning to the Buddhist notion of rebirth. Even though Teilhard usually speaks of man as a species or whole, he indicates that the passage and communication of the "within" can be conceptualized for a single man. To do this, he says, it is necessary to imagine two kinds of egos in each living center; one would be a nuclear ego and the other a peripheral ego. The latter would be incompletely individualized and as a result, divisible. The peripheral ego as multiple, is able after separation, to develop through growth and through isolating itself as a new nucleus of an incommunicable ego.[2] This statement is very much like the Buddhist phrasing of what happens in the rebirth process, the peripheral ego corresponding roughly to phenomenal consciousness of the Buddhists. The nuclear ego

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[1] Oeuvres VII, p. 115.

[2] Ibid., p. 114.

has a tendency to center itself and to be discontinuous with the series in Teilhard. The process of centering implies, in both systems, the progressive realization of non-time.[1]

Divergence

From examining the works of Teilhard, we can note that he describes process on two interrelated planes, the personal and the cosmic. In Le Milieu Divin and other works such as La Messe sur le Monde or Mon Universe Teilhard sketched the psychological dimensions of process toward the Sacred which are treated in a generalized way in L'Avenir de l'Homme (Oeuvres V) and Le Phénomène Humain (Oeuvres I).[2] A corresponding interrelation can be seen in Buddhism although the vast majority of texts describe psychological evolution and the only cosmic description of man as a species is in those scriptures and Jatakas referring to the Buddha. But all of the Buddhist texts speak in terms of

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1 It is more accurate to imagine these two "egos" as overlapping in man's consciousness, in so far as he tends toward non-time while still in time.

2 Teilhard describes his intention to discover a historical and practical form for the developments of creation -- a sort of empirical and pragmatic explanation of the Universe. See de Lubac, pp. 385-386.

"a man" or "one who" implying a general application.

The Function of Evil

Although process toward the Sacred is conceptualized by both systems as irreversible in its entire direction, it continues only at the cost of many failures and casualties. In this way evil appears in both schemes as suffering, error, and ignorance which pays the price for the final outcome.[1] Both Teilhard and the Buddhists place a great stress on the possibility of final victory, but neither wish to present life as a human idyll. It is a struggle in both cases -- pain is the accompaniment of every step toward union with the Sacred.[2] The Buddhists appear more negative in all their expressions than Teilhard, but the optimism and fearlessness of the Buddha shows itself in many symbols, chiefly that of the lion in art and literature. This is further confirmed by what we have already said about the high probability of reaching Nirvana and by the Buddhist teaching that virtue is always stronger than vice.[3]

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1 Le Phen. Hum., p. 346; Eng. trans., p. 309.

2 Ibid., p. 346; Eng. trans., p. 310.

3 Milinda II, p. 144.

One of the principal ways in which Teilhard thinks of evil is that of diminishment through passive endurance of all kinds of suffering. This has already been discussed in chapter four. Le Milieu Divin treats it in some detail. Concepts of the prevalence of suffering in daily life are also very common in Buddhism as the four noble truths tell us. Emphasis on the evil and suffering involved in a phenomenal world is the very starting point for the whole Buddhist vision; this is not true of Teilhard, of course. Here the stress is quite unequal, and often the Buddhist system is thought to be pessimistic because of it. Textually, this can be easily refuted. Nearly all the literature of scripture deals with Nirvana and how to attain it by positive means.

What we would like to point out here is that both Teilhard and the Buddhists have not only a primary but an ontological view of evil.[1] Every form of life "gropes" to

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[1] Those who judge Teilhard as an incurable optimist whose consciousness of the possible tragedy in human life is always dim, should note the variety of observations on this subject made by him. See La Genèse d'une Pensée (Paris: B. Grosset, 1961), p. 156 letter of 8 September 1916; Traveller, pp. 70, 88, Letters of 11 May and 12 September 1923; Le Milieu Divin, p. 172; Eng. trans., pp. 128-129; Le Phen. Hum., pp. 251-254; Eng. trans., pp. 227-229; Cahiers II, pp. 43-44.

attain organization against a flow of entropy, as Teilhard puts it. Each new emergence is reached at a heavy cost and this price is pain at the sensitive animal or human level.[1] Every step forward in process or growth is toward organic unity. These growths of consciousness are the result of free choice and the openness of self-giving; they are not mechanical. With every new emergence some multiple aspect of phenomena is integrated by man through a different perspective. It is seen in a higher synthesis. The process away from evil is the progressive realization of the One Real. It is the opening little by little of man's interior to the unifying vision of the Sacred.

From this point of view it is relatively easy to understand the effects of karma. Karma, according to Buddhists, is like an unconscious bias -- an involuntary state of mind common to all men, in which ignorance is a natural function of life processes. The nescience (not knowing better) which

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[1] Barthelemy-Madaule, M. "Teilhard de Chardin, Neo-Marxism, Existentialism: A Confrontation," I P Q (Dec., 1961) p. 664. Cf. Oeuvres VI, p. 107; and Teilhard de Chardin, "The Meaning and Constructive Value of Suffering," The Wind and Rain, trans., by Lindsay, p. 28. "Comment je vois," Unpublished manuscript, Fordham University Philosophy Dept. gives more comment on this.

is involved makes man closed to some extent to the Unity of the Real.[1] By its effects man becomes the victim of false ideas, lust, and ill will, but the chief of these misconceptions is the presumption that multiple phenomena have reality unconnected with the One. The appearances of multiplicity are deceiving; man fails to perceive that they interpenetrate with the One Real.

Teilhard's concept of death shows us a related view in operation:

> Death is the sum and consummation of all our diminishments: it is evil itself -- purely physical evil, in so far as it results organically from the material plurality in which we are immersed -- but a moral evil, too, in so far as this disordered plurality, the source of all strife and all corruption, is engendered in society or in ourselves by the wrong use of our liberty.
>
> We shall overcome death by finding God in it. And by the same token we shall find the divine established in our innermost hearts...[2]

The multiple itself is not evil in Teilhard's view. But th the multiple, simply by being multiple, exteriorizes us.

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1 Blofeld, The Zen Teaching of Hui Hai, pp. 21-22. For details on karma see Conze, Buddhist Texts, Glossary, p. 317; Zimmer, pp. 441-442. For a parallel to the idea of karma as action and its effects, see Le Milieu Divin, p. 48; Eng. trans., p. 29.

2 Le Milieu Divin, p. 84; Eng. trans., p. 54.

Divisions of the surrounding phenomena into parts make it more difficult or more hazardous for us to concentrate ourselves. Thus any vision of unity for man may be obscured by the apparently complete separateness of ourselves and others and the cosmos from the Sacred. So multiplicity can be the source of an unconscious bias (cf. karma) that puts us in a position out of context of Oneness. The potential for evil in multiplicity is in our failure to resist its downward drag into dis-aggregation, e.g. the wrong use of our liberty, according to Teilhard. Death, the irreducible ultimate of all suffering, climaxes the pull of universal entropy and decomposition. But italso exposes us to a potentially greater communion with the Sacred. Therefore death becomes a stage in the human process. Its effects can be definitive or not, depending on man's use of his chances to be open to the Sacred.

In the Buddhist system death can be the stage of final release into pari-Nirvana. This would be its definitive meaning. But in the rebirth process, it is viewed as entirely relative to man's urge to escape from time

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[1] See Oeuvres VI, pp. 105-109.

altogether.[1] Further purification may follow. Both the Buddhists and Teilhard see death as a sign of the discord or conflict which accompanies phenomenal existence; its consequences depend on the free choices of the individual. For the man who is centered in a Unity beyond time, death is a release into a final communion.[2]

Development of freedom within an irreversible process may appear to present a contradiction. However, the Buddhist catechism makes it clear that the whole attainment of non-attachment functions through right knowledge and human choice.[3] Freedom is an irreducible part of the Buddhist system. Crossing the stream of phenomenal existence depends on the election of personal sacrifice, as we already noted in the texts studied. Not one of the Jataka Tales eliminates the concept of responsibility and reward for free acts. Even at the phenomenological level, both systems of thought allow for human choice to take place at the integration point of the multiple with the One, in other words, both changeable and Changeless elements are

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[1] Milinda I, pp. 69-70. Radakrishnan, trans., The Dhammapada, XI, 8.

[2] Le Milieu Divin, p. 94; Eng. trans., p. 63.

[3] Conze, Buddhist Scriptures citing the Sanskrit Dharmapada, pp. 84-86.

involved.

Viewed as one whole system of events, man's pursuit of his religious destiny is conceived in terms of a single evolutionary pattern in both Buddhist and Teilhardian thought. Partial failures are certainly admitted as present on the part of individuals, but they are not thought of as vitiating the total effect. Thus evolution within the psyche of man goes forward even though slowly and with devious turnings. Teilhard allows for the possibility that the human race may be destroyed and bases his prediction upon the condition that human kind continue in existence. His concept of irreversibility, at this level, is relative and external. Spiritual and social evolution will culminate in complete maturation of human reflection, provided man continues in existence, says Teilhard. And he admits that there is no way of knowing phenomenologically, whether the outcome is more than probable.[1]

But joined to this external and relative perspective is Teilhard's approach to human evolution from within.

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[1] Cf. Christopher Mooney, S.J., "Teilhard de Chardin on Freedom and Risk in Evolution," in J. C. Murray, S.J., ed. Freedom and Man (New York: P. J. Kenedy and Sons, 1965), p. 96 ff.

Evolution is not only going on in man but takes place by him.

> ...we were not saying enough when we said that evolution by becoming conscious of itself...only needs to look at itself in a mirror....In addition it becomes free to dispose of itself -- it can either give itself or refuse itself. Not only do we read in our slightest acts the secret of its proceedings; but for an elementary part we hold it in our hands, responsible for its past to its future.[1]

Because of man's awareness of what is taking place in evolution and his freedom in directing its course, Teilhard chooses to present man an converging toward Unity as his destiny. That is, he predicts a "right outcome" for the whole course of human evolution because its ultimate terminus, Omega, is somehow already present within man's consciousness drawing him onward. It is still, of course, possible for a partial failure of the human enterprise to take place.[2] Man can refuse to love Omega and therefore the successful outcome depends on man's free decision to cooperate with self-reflection and love-energy. Evil and suffering are signs of these failures along the way, or they may be the price man must pay to overcome the "uncon-

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[1] Le Phen. Hum., pp. 250-251; Eng. trans., p. 225.

[2] Ibid., pp. 321-323; Eng. trans., pp. 288-290.

scious bias" of seeing the multiple world as separated from the Unity toward which he tends. Teilhard, however, seems to expand on the possibilities for man's positive choices toward evolutionary growth much more than the probability of negative choices. A close scrutiny of Teilhardian texts on the problem of evil reveals a cosmic or over-all view that is ontological in emphasis. In western terms, the treatment seems impersonal, since individual refusal to love is not considered a great hazard in operative evolution.[1] This is true even though human freedom is recognized as a decisive factor.

On this point there is a definite divergence from the Buddhist system where a concept of karma is prominent. Among other factors, karma is an effect of psychic refusal, of withdrawal, conscious or unconscious, from union with the Real. The entire effect of karma cannot be said to be contingent upon man's deliberate choice of evil since there is an aspect in it of delusion. In this sense karma follows the Teilhardian idea of cosmic disaggregation, the barrier of the multiple to true insight. But in its second aspect,

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[1] C. J. Mooney, Teilhard de Chardin and the Mystery of Christ, A Thesis submitted to the Theological Faculty of the Catholic Institute of Paris, 1964.

karma appears as the origin of widespread and inevitable delays in human realization of Nirvana. Possibly, it is a more realistic estimate of the pattern in man's choices than Teilhard gives.

To the extent that man's arrival at his destiny results from an "inevitable maturation of human awareness," that end becomes more and more a necessity.[1] Human freedom in the Teilhardian context is thought of as increasing concommitantly with closeness to the final human goal. The spontaneity resulting from greater knowledge among men creates a climate of social intensity that "forces" men open to each other and to the cosmos. The "forced" nature of this intensity results from the social structure of societies in which men must either cooperate and open out toward love, or withdraw and risk self-destruction through isolation. In this way Teilhard can say that freedom and necessity increase together.[2] From another angle, Teilhard's evolutionary view of freedom can be said to involve two kinds of freedom: that of the Sacred (Omega)

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[1] Oeuvres V, p. 334.

[2] See Roger Troisfontaines' analysis of freedom in I Do Not Die trans. F. E. Albert (New York: Desclee and Co., 1963), pp. 152-153.

which makes the convergence of men toward Him guaranteed, and that of the individual man who may choose to accept or refuse to tend toward Unity.[1] Phenomenologically, these two kinds of freedom are seen as one in our analysis. The freedom attributed to the Sacred is observed as present only in the form of man's increasing attraction toward absolute Unity.

The paradox involved in freedom and irreversibility is not viewed as an inconsistency by either Teilhard or the Buddhists. For the Buddhist, the unlimited number of choices which he has to better his lot together with the explicitly taught goal of Nirvana makes it always probable that he will eventually tend toward realization of the Sacred. The Buddhist catechism speaks of punishments both social and moral, to motivate the process.[2] But freedom is set within an ontological context for the Buddhist as for Teilhard, and every other aspect, e.g. moral, biological, is subordinate to this -- at least in the texts. By opening his consciousness to the Real, man is ever more drawn

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[1] Mooney, "Teilhard de Chardin on Freedom," pp. 103-104.

[2] Radakrishnan, trans., The Dhammapada, IX, 11.

to It. Becoming increasingly centered on the Absolute, he can commit his life to It with greater and greater freedom since each reflective act expands his consciousness. The final option which Teilhard describes in the human process is a totally human act by which man unites himself to the Sacred by openness to It or divides himself off from It.[1] It is a choice which arises in human life in the context of all the other choices which have preceded it, although strictly speaking the former choices do not determine its result. In somewhat the same way Nirvana can occur in the Buddhist's life only within the context of all his former choices tending toward It. At the final moment, there is a gratuitous factor present in the realization of the Real within both systems since the Buddhist says explicitly that no amount of effort can produce Nirvana. And Teilhard speaks in terms of a human acceptance of help from the Sacred. The significant point here is that being is equated with being-one-with-the-Real in both systems.

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[1] Oeuvres V, pp. 401 ff. Cf. pp. 161, 304, 334, 360; Oeuvres II, pp. 358-359. Oeuvres VI, p. 36. Le Phen. Hum. p. 321; Eng. trans., p. 88. Teilhard has a definite stress on the role of social relationships in community as producing in man an openness to interior freedom. This factor appears in Buddhism but the emphasis is not equivalent to Teilhard's. See below chapter eight.

Terminus of Process

The end point, if it can be called a point, of man's process in both Buddhism and Teilhard is the subject of great cultural variation in expression. But even here there are some stable aspects for comparison. Teilhard admits the concept of Omega is attained only by extrapolation from phenomenal data;[1] nevertheless he spends a gread deal of space defining its range of meaning based on the direction observed in past human process. There is, of course, also an element of conjecture about the nature of enlightenment (Nirvana) in the Buddhist system since it is described only in the negative. As we say in chapter five, the attributes of the Sacred can be studied from texts on Nirvana. In both systems It is conceived of as the end or goal of a time-process, Itself outside of time.

Nirvana appears to be a stage of perfect interior knowledge and calm attention; It is called a Oneness beyond all divisions -- even conceptual terms like good and evil. It is beyond becoming and therefore changeless. It is out-

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[1] "Le Christique," pp. 5, 11. In other works he does not refer to it in this way. Hence, one might consider Omega an assumption based on non-empirical knowledge, or at least this is the impression Teilhard gives.

side space and time and therefore transcendent. Nirvana may occur in coincidence with the events of time. Certain commentators on Theravada Buddhism stress its occurrence only in this life.[1] However, the mainstream of Buddhist tradition seems to hold for two and sometimes three forms of Nirvana: (1) Nirvana in this life, upadhisesa; (2) pari-Nirvana after death, nirupadhisesa; and the Mahayana group adds (3) the Apratisthita Nirvana as the choice of one who shuns the opportunity of final release in order to devote himself to the service of his fellow men.[2]

The interesting point here is that Nirvana in this life is conceived as the perfect integration of fixity and flux. It is the changeless or absolute looked at through the thought forms of constructive imagination, and conversely the absolute is the world viewed in its eternal meaning.[3] Perhaps the clearest and strongest position on this may be seen in Zen Buddhism. Essentially it is the same as the meaning of the classic text "form is emptiness and

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[1] Milinda II, 181, note.

[2] This can only be done a limited number of times. Murti, pp. 271-272.

[3] Ibid.

emptiness is form."[1] Now this integration of the relative and the Absolute may perhaps be in the Buddhist fashion a way of conceptualizing the growth of the cosmos toward the Real, summarized by Teilhard in the idea of the "cosmic Christ."

Christ is certainly not present in the Buddhist system as the historical Person in Whom the Christian gospel is revealed.[2] The cosmic process of man toward the Sacred is present in both the Buddhist system and Teilhard. But Teilhard, being Christian, thinks of all elements involved in such a process as related to Christ, Who according to Pauline theology must comprise all movement toward the transformation of man in the Sacred.[3] The Christian system allows this meaning for the Word of God, that He is the Ground-plan of all creation. Furthermore, in becoming man the Word may be said to have grasped in some way and united to Himself the whole of creation, human nature included.

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1 Conze, Buddhist Wisdom Books, pp. 81-82.

2 To see the divergence clearly note Le Milieu Divin, p. 140; Eng. trans., p. 94.

3 Oeuvres V, pp. 50-51. See also C. Mooney, S.J. "The Body of Christ in the Writings of Teilhard de Chardin," Theological Studies (December, 1964), pp. 576-610.

Teilhard thinks of every growth of consciousness or freedom within the created world as a dark groping toward that fullness of being which lives forever. The entry of the Sacred into human history occurred once, according to the Christian system, and it penetrates the whole of cosmological growth. Teilhard sees every striving, every movement toward the spirit as a recognition, however dim, of the Divine as present in creation. To find the Plan or Primal Harmony is to allow oneself to be drawn once again within it. Thus "the cosmic Christ" as a Teilhardian concept may correspond to the process of creation toward the Sacred, i.e. evolution of spirit. As the Divine Milieu, it operates through a perception of non-time within time which seems to be another area of resemblance to Nirvana.

Other attributes of Nirvana mentioned above -- perfect psychic interiority, changeless, unconditioned, beyond time but also actual to man through time in the present moment -- all these can be verified in the Teilhardian texts on Omega.[1] Some parallel points appear in the notions of liberation and Unity which are chief ways in which

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[1] Cuenot, p. 58; Oeuvres VII, pp. 117-119; Oeuvres II, Appendix, p. 271; "Memories and Letters" in The Wind and Rain, p. 42, Statement of His Creed.

Buddhists describe enlightenment and are predicated also of man's final destiny by Teilhard.[1] The actuality of the Sacred is identified by Teilhard as a fruit of the spiritual, centering process within the cosmos. He sees it as:

> a continuous discovery and conquest of a divine, an overwhelming Presence. This Presence enlightens the secret Zones of everything and everybody...We can reach it in the achievement (not in the mere enjoyment) of everything and everybody. And we cannot be deprived of it by anything or anybody.[2]

This should be a palatable text for Zen Buddhists where "every minute" Zen is conceived of as that remarkable awareness which "sees" the Sacred penetrating everything in time:

> Barefooted and naked of breast, I mingle with the people of the world. My clothes are ragged and dust-laden and I am ever blissful. I use no magic to extend my life; Now before me dead trees become alive.[3]

This is the final verse of the Ten Bulls, the tenth century Zen allegory which shows the arrival of man at the state of

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1 Oeuvres VI, pp. 56, 57. Cf. the Samyutta-Nikaya cited by Warren, p. 160, 161.

2 The Wind and Rain, p. 42.

3 Reps (ed.) p. 154. The concept of fulfillment in this story is "incarnational" in so far as time and non-time are closely interrelated. Hence, another point of compatibility with "the cosmic Christ" idea.

resurrection in spirit. He realizes non-time through the process of time. Matter and spirit remain united and functioning together in the process. The Sacred and the phenomenal situation of the "now" may be paradoxically seen as one whole, since for Teilhard and Zen man realizes the Absolute through others and the cosmos.

Conclusions:

To summarize what we have discussed in this chapter, we can recapitulate the following points. In section one we found agreement on the designation of psychic evolution as (1) a pervasive process affecting phenomenal events, (2) a directed process including man's consciousness, leading toward an Absolute, and (3) a process having an unlimited or open end at one terminus. Section two describes the psychic process in the Buddhist and Teilhardian systems further. There we saw that both view it as involving matter and spirit interacting and interdependent at every level, a mind-willing state of increasing interior concentration, and also some social factors. On these social factors, there seems to be an uneven emphasis and thus divergence on the presence of caste system as a variable contravening progressive organic complexity in Teilhard. Treat-

ment of socialization and levels of love-energy is more detailed and intricate in Teilhard.

Section three presented an analysis of the continuity and emergence implied by both systems in their evolutionary structure and developed an explanation of the effects of it on man's identity. Here we saw a real convergence at the heart of the question. The final section dealt with a certain tendency to view evil at the ontological level in both systems; and also with death and life as opposite sides of one coin in process systems.

It has been said that the rebirth idea is "a convenient fiction" in the Indian tradition, used to teach an underlying idea. This is entirely plausible since it was known mainly through folklore and sometimes became overlaid with fantastically specific details. It is, of course, the underlying idea that we are here pointing to -- a human potential to reach Ultimate Oneness.

In this chapter divergence in the comparison of Teilhardian and Buddhist psychic process was noted in several places. The first is an unequal emphasis on social solidarity, on humanity <u>as a whole</u> in evolution toward the Sacred. This theme is a strong one in Teilhard's work, but in Buddhism it occurs mainly as a cosmic sense of Oneness.

Psychic process in individual man is treated in both systems, but on the theme of evil, Buddhists use a concept for psychic potential, called karma, which seems to personalize the effects of human action more so than Teilhard does. The Buddhists are much more negative in their descriptions of the world than Teilhard. However, divergence here centers on the meaning of "illusion" within their system, and when studied in its context, this term appears to be substantially compatible with Teilhard's meaning.

A final question remains to be asked. Does the Buddhist concept of time diverge completely from the western view? Apparently it does, since history as known in the West is thought of as a temporal sequence of events starting at a definite point and leading to a terminus, even if visualized as cyclic. Whereas the Buddhist denial of origins and silence on the subject of the "next world" is vague indeed compared with Christian eschatology.

There is a distinction that can be made here. In the West there are two kinds of history, sacred and secular. Secular history is designated as a process leading to a definite terminus but which has no important relation to anything outside itself. It can be understood without reference to another plane of meaning. But sacred history

is understood as a temporal sequence which has been penetrated by a non-temporal factor and is conceptualized as increasingly drawn toward a terminus in which the temporal and the non-temporal factors are integrated. Man's destiny in Christian history, and especially in a world vision such as Teilhard's has been associated with his growing awareness of the non-temporal or Sacred within time.

Buddhist concepts of time are concentrated on the flux or process of temporal events which has no meaning until it is recognized as joined to non-time. Sacred time is present in the Buddhist system as the junction of time and non-time. It cannot be called "history" in the western sense, since the origin and terminus are non-observable. They are in non-time and hence, in Buddhist terms, non-conceptual. The point remains, however, that only through awareness of the Sacred within time, does life process have meaning for the Zen Buddhist. Time is rejected by the Indian religions when it is understood as pure transience, i.e. secular time is rejected. The aim of the Buddhist is similar to Teilhard's Christian -- to grow toward a greater consciousness of the non-temporal in and through the temporal. He may do this by mental detachment, or physical detachment from the things of time. This gives the impression of an

"escape" from time. But as Eliade points out, the Indian systems do not condemn living in time, but living as if nothing else exists, nothing outside of time.[1]

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[1] It is impossible to pursue this comparison here; it would be a fruitful subject for further research. Cf. M. Eliade, Images and Symbols, trans., P. Mairet, 1961, pp. 69 ff.

CHAPTER SEVEN

Confucius and Teilhard: Human Action

Among the religious systems of the Far East, classic Confucian thought is, perhaps, the most existential and phenomenological. Teilhard must have known this during his years in China even though most of his time was spent secluded in a geological laboratory. He does, in fact, indicate that he saw the direction of Chinese thought to be similar to his own.[1] Earlier he had confessed disappointment at not finding in China (probably in neo-Confucian thought) a mystique which would rejuvenate the West.[2] The spirit or mystique for which he was looking seems to be one which would amplify the mystery, the grandeur, and the problems of the tangible universe.[3] Teilhard would have found it in classic Confucian thought, a system which anticipates his own in many respects.[4] But by the time he

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1 Traveller, letters of 13 April 1929 and 19 April 1931, pp. 154, 176-177.

2 Cf. Collection of unpublished letters to L. Zanta, 7 August 1923.

3 Ibid., 25 January 1924.

4 He realized this to some extent. Cf. unpublished letters 7 August 1923.

arrived in China, the fossilization which Confucian thought endured at the hands of legalists and mandarins had disguised its dynamism to a large extent.

Master K'ung, the father of Chinese culture, taught a wisdom essentially centered on man. "Man excels all the beings in heaven and on earth," says The Hsiao Ching, an ancient Chinese classic.[1] This is not a religious position. It refers to the central dignity of human nature since man can receive instruction in the "Way."[2] A statement like this can be matched with Teilhard's emphasis on the "pre-eminent significance of man in nature and the organic nature of mankind."[3] The harmony which man must create in himself as he stands at the intersection of the sensible and spiritual worlds is a major theme of classic Confucianism. It will be the main point of view in this and the following chapters as we trace certain areas of convergence in Confucian and Teilhardian thought.

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1 Makra, Sr. M. Lelia, trans. The Hsiao Ching (New York: St. John's University Press, 1961), p. 19.

2 Tao: the norm of Heaven, a transcendent or ultimate principle enabling man to reach the highest sphere of life. Cf. Ibid., p. 56 notes.

3 Le Phen. Hum., preface, p. 23; Eng. trans., p. 30.

The introduction to this chapter briefly examines some common features of a general approach to the study of man in both systems. The next section summarizes those aspects of the self-integration process in Teilhard which have already been discussed in chapter four under the heading of human action, and relates these points on action to texts from the Confucian system. As a parallel to the section on identity for man in a religious context, the Confucian concept of balance or inner self-harmony is then presented.

An extension of self-integration through community is explored in the next chapter. The basic notions are focused on Confucian and Teilhardian thought. To complete the comparison we include several prominent ideas on community life from the Buddhist system. Our conclusions attempt to point up some common ideas about the definition of community in man's religious relationship based on texts from three systems: Teilhard and classic Buddhist and Confucian thought.

The restoration of man to a totally human role was the mission of Confucius as he saw it.[1] He does not leave the

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[1] Mother St. Ina Bergeron, Maître K'ung. Unpublished manuscript. Fordham University Theology Dept., 1963, pp. 15-16.

human world for a super-human one, but neither did he underestimate the real value and potential of man at the human level. The Way which he taught was not understood easily since the virtuous looked for it beyond the real world and the depraved looked for it below the level of ordinary life life.[1] Human life in the fullest sense was also the focal point of Teilhard's study. He writes that the difficulty with the floundering and suffocating world is that there is no one at hand to show how men may learn to act and love in a fully human way, passionately and actively ready to receive everything good and beautiful.[2]

Both the Confucian and Teilhardian systems take their points of departure from man as a key to the universe[3] and in both the study of man begins at the existential, phenomenal level. Confucius drew necessary conclusions from what appeared in man's behavior.[4] He interpreted what

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1 Mother St. Ina Bergeron, trans. Texts de Confucius, base de Chung-yung, Appendix of Maître K'ung, p. 83.

2 Traveller, p. 138.

3 Oeuvres VIII, p. 50; Le Phen. Hum., foreword p. 26; Eng. trans., p. 32.

4 A. Waley, trans., The Analects of Confucius (New York: Random House, 1938), V, 9; III, 8.

happens to man in the present in the light of past events that made the present moment or situation possible. "Situation" seems an accurate term since neither Teilhard nor Confucius ever describes human events as isolated, but always as historical and happening in space-time.[1]

In these three chapters we are viewing classic Confucian thought as it appears in five major works: The Analects, The Great Learning, The Doctrine of the Middle Course, the I-Ching (or The Book of Changes), and the Li-Chi (The Book of Rites).[2] We have some few references also from The Book of Mencius. As portrayed in these early sources the teaching of Confucius and his immediate followers emerges as a study of man in harmonious process with his fellows and with the cosmos. Moving in a field of personal and cosmic relations, man is an actor always consciously aware of the search for integration. The theme of harmony or of organic unity is central to Confucius. It is

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1 Chinese thought is so concrete and this-worldly that itfrequently gives the impression of being an ethic without transcendent dimensions. Cf. Fung Yu-Lan, The Spirit of Chinese Philosophy, trans. E. R. Hughes (Boston: Beacon Press, 1962), Intro., p. 2.

2 Arthur Waley regards only Books III to IX of The Analects as really representative of Confucian thought. Therefore we are concentrating mainly on these.

also basic to Teilhard's concept of man as participating in the process of reality -- a system of interrelations.[1]

Before any discussion of convergent themes on the subject of human action, we may note a few common trends in approach or method of the study of man. To say that both Confucius and Teilhard are seeing man as a phenomenon implies inductive observation and knowledge from a historical perspective. The depth of such knowledge in both cases comes from detailed examination of the past as it acts in historical continuity on the present.[2] Saying that this knowledge is inductive might lead us to think of it as exclusively speculative, but that would be misleading. The dimensions of man's study of his own situation are broadened beyond the limits of research as we know it in both cultural systems. There is a very true sense in which Confucian thought cannot merely be known -- it must be lived.

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1 Julian Huxley, introd., The Phenomenon of Man, p. 19. Cf. Le Phen. Hum., foreword, pp. 29-30, 241; Eng. trans., 35-36, 217.

2 Waley, trans., The Analects, VII, i, 10; II, 11. The Future of Man, pp. 12, 21, 84. There is an apparent divergence between Teilhard's concept of man's history and the Chinese idea of human history dating back thousands of years, but in effect both propose a view of man as interrelated with the cosmos and are somewhat close to philosophy of science as we know it.

Man must know more, says Teilhard, in order to be more.[1] The knowledge involved leads to a discovery of the truth of man's own being; it generates the delight, the savor, the commitment which accompany wisdom. There is a fashion in which research culminates in adoration, according to Teilhard.[2] We catch a glimpse of a powerful and explosive joy stemming from the knowledge that man has of himself. It projects him forward in the grip of hope toward the Real -- as if by an arrow flying irresistibly in one direction.[3] There is a startling similarity between this idea of Teilhard's and the ideogram from classic Chinese meaning wisdom from the study of the classics. This symbol is composed of two characters -- an arrow and a mouth (or man). The two together convey the notion of man as an arrow through wisdom. The concreteness of this idea indicates that man's whole being is in movement, a process of knowledge, both discursive and non-discursive.[4] The

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1 The Future of Man, p. 19.

2 Oeuvres VII, p. 376.

3 Oeuvres VIII, p. 154.

4 Cf. Cahiers I, Building the Earth, p. 75 and Waley, trans., The Analects, VI, 18.

direction of impulsion in wisdom is toward an experience or penetration of the transcendent; thus it is never merely at the level of what is commonly considered as learning. Through understanding, man is lifted to a higher level of life.[1] No series of problems, even if resolved, could produce this wisdom. In Teilhard's terms, it is a sense of the Interminable, the Ineffable.[2] And The Analects describes it in this manner:

> Yen Hui said with a deep sigh, The more I strain my gaze down into it, the higher it soars. The deeper I bore down into it, the harder it becomes. I see it in front; but suddenly it is behind. Even if I wanted to stop, I could not. Just when I feel that I have exhausted every resource, something seems to rise up, standing out sharp and clear. Yet though I long to pursue it, I can find no way of getting into it at all.[3]

This is the Way (the Tao) which Confucius taught, a kind of transcendental power that goes beyond the mind and will. According to Thomas Berry, the Chinese tradition teaches a kind of mystical humanism in which man is central but without denying or slighting a Supreme Power. The humanism of

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1 Fung Yu-Lan, p. 20.

2 Cahiers II, pp. 64-65.

3 Waley, trans., The Analects, IX, 10.

ancient China unites man to Heaven.[1] It is absurd to assume that Chinese philosophy is concerned only with the ethical, says Fung Yu-Lan, or that it has not tried to explore the metaphysical bases of ethics.[2]

Neither Confucius nor Teilhard is dogmatic about the knowledge of man. There is no real logical system of ideas, in the Greek sense, which develops a doctrine of man within Confucian teaching.[3] In both Confucian and Teilhardian thought man is viewed as if situated within a series of expanding concentric circles -- himself, his community, and his cosmos, but none of these may be really penetrated outside of a transcendent, or religious dimension. The efficacy of concepts in both systems is measured through human reflection and concentration. Man is the mid-point or mediator; the whole perspective of each system appears <u>through</u> a subject, the value-conferring judgment of the human response. Silent penetration of phenomena was the first

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1 Rev. Thomas Berry, "The Mystical Experience of Laotse," Lecture at Fordham Univ. March 24, 1965. See also Wang-Tsit Chan, <u>A Sourcebook of Chinese Philosophy</u> (Princeton Univ. Press, 1963), p. 3.

2 Fung Yu-Lan, Introd., p. XI.

3 Cf. Waley, trans., <u>The Analects</u>, IX, 4.

requisite for a disciple of Confucius. It shows itself in a zeal for concentrated questioning: "If a man is incapable of asking 'why?' Why teach him..."[1] Confucius opened China to the primacy of human reflection; he was always much aware of the powerful influence of a thinking man, a conscious man. Speaking of a primitive and barbarian group, Confucius said: "Were a true chün-tsu to settle among them, there would soon be no trouble about lack of refinement."[2] Here again we can sense that the commitment of the man of learning is the fruit of knowledge and action. It is a way of life rather than simply scholarship. Understanding is the basis for reaching a higher sphere of life, but it cannot enable man to abide in there.[3] For that, contact with the transcendent is necessary.

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1 Bergeron, trans., "Entretiens avec Maitre K'ung," appendix of Maître K'ung, XV, 15.

2 Waley, trans., The Analects IX, 13. See Waley's introduction for an explanation of the term chün-tsu, usually translated "gentleman" in English. It actually conveys a complex association of traits including man integrated with the harmonies of Tao as they affect himself, his neighbor, and the cosmos, thus a balanced man, the Chinese ideal of action. Hereafter we do not translate the term since the English falls so far below the Chinese in richness or connotation.

3 Fung Yu-Lan, p. 18.

As we already saw in chapter six, knowledge is the fountainhead of all mysteries within the Buddhist system.[1] Concentration in the sense of meditative interior reflection is the chief means of attaining to Nirvana -- it is the apex of all "wholesome dharmas."[2] Nor is this a speculative knowledge, since it ends in the dynamic identity of man and the Sacred.[3] Teilhard is not less definite in his emphasis on the importance of human reflection. In his system, reflective consciousness is the central phenomenon of the growing cosmos. The heightening of vision culminates in greater liberty and more intense love.[4]

As Teilhard conceives it, the noosphere includes a flowering of love as well as of thought; knowing more implies a search for the Real and even the most rigorous scientific research demands appreciation, action, and a certain conversion.[5] These steps are part of the interior ascent

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1 Ibid., p. xiv applies this to Chinese Buddhism.

2 Conze, Buddhist Scriptures, p. 155.

3 See above chapter six, pp. 236 ff.

4 The Future of Man, pp. 218-219; 235.

5 Oeuvres VI, p. 162; p. 47. Oeuvres V, p. 32. Oeuvres II, p. 353.

which leads man to the Sacred, according to Teilhard.[1] From what we have seen thus far, it seems that the dimension of transcendence is present as a "limit" to human knowledge in all three religious systems: Teilhard, and classic Buddhism and Confucianism.

Part I - Thematic Convergence on Harmony

As Hendrik Kraemer has remarked, the "keyword of Oriental humanistic philosophies is harmony."[2] And in this respect they betray their relationship to primitive systems in which man's experience was of himself, his fellows and the cosmos as always intertwined. Harmony connotes the idea of two or more complimentary forces, different but acting together in process. It must not be thought of as sameness or uniformity. A perspective of harmony is another way of looking at the end product of process logic where two opposites interact and their dynamism brings a resolution which does not dissolve either one but articulates both in a more intense form of unity.[3]

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[1] See above chapter six, pp. 208 ff.

[2] H. Kraemer, World Cultures and World Religions (Phila.: The Westminster Press, 1960), p. 23.

[3] See above chapter four, pp. 105-107.

In the network of relationships which surround man according to Confucian tradition, there are three major reference points: Heaven, earth, and man:

> Therefore the ruler must not fail to cultivate his personal life.
> Wishing to cultivate his personal life, he must not fail to serve his parents.
> Wishing to serve his parents, he must not fail to know man.
> Wishing to know man, he must not fail to know Heaven.[1]

In this text the interlocked sequence of action indicates the method of Chinese thought. Processes are joined situationally for man. He appears as both a self-integrating and social being but always with the penetration of "Heaven." The Chinese ideal of harmony is actually a relational perspective for man.

In the evolutionary perspective, a relational view of man is inevitable. We can find it at various levels in Teilhard's work. In Le Phénomène Humain, he says that the essentials of his view are to see man engaged in the whole action of the universe moving forward. Only by tracing the synthesis of many interrelated threads, "the paradoxical

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[1] Chan, trans., "The Doctrine of the Mean" cited in A Sourcebook of Chinese Philosophy, p. 105.

conciliation of the element with the whole and of unity with the multitude..."[1] can man's destiny be perceived. The paradoxical resolution of opposites seems to form Teilhard's notion of harmony. He states it as a major objective of his thought:

> ...the ultimate all-inclusive objective to which my nature is attuned has been made manifest to me, the powers of my being begin spontaneously to vibrate in accord with a single note of incredible richness wherein I can distinguish the most discordant tendencies resolved into a harmony: the excitement of action and the delight of passivity; the joy of possessing and the thrill of relinquishing and reaching out beyond what one possesses; the pride in the aggrandizement of one's being and the happiness in being lost in what is greater than oneself.
>
> Richly invigorated with the sap of the world, I rise up towards the Spirit whose vesture is the magnificence of the material universe....[1]

Here again we see the Chinese triad: Heaven, earth, and man viewed in a perspective of personal and social harmony. Teilhard's ultimate appeal is to "the Spirit," just as the appeal is to Heaven in the Chinese system. In neither culture is "harmony" a simplified action or reaction between two limits. Rather it operates from within man outward,

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1 Le Phen. Hum., pp. 265, 174; Eng. trans., p. 295; 191-192.

2 Hymn of the Universe, trans. W. Collins, The Critic, Feb.-Mar., 1965, p. 17.

and in the process is expressed also within his self. It includes the human community and cosmos as in an ever widening set of circular relations around man. All of these relations are grounded in a contact with "Heaven"[1] which functions both as their base and their final resolution.

Confucian thought is singularly situational in meaning. The Chinese never seem to think from cause to effect as westerners, but from one set of interrelated social factors to another. Thus human action, thought of as a becoming rather than in the more static idea of being, is the focal point of Chinese philosophy, and even identity in man is thought of as a harmonious fusion of related acts.

Our survey of action and identity in chapters four and five led us to consider man in three stages of harmony: (1) that of detached tranquility; (2) that of consummatory action; and (3) that of union of man with the Sacred. The first may be thought of as harmony between activity and passivity in man's religious relationship. Consummatory action appears as a harmony or integration between the Sacred and all other aspects of the "world." Finally, union of man with the Sacred poses the problem of self-

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[1] The Confucian term designating the Sacred, T'ien.

identity and complete dependence or "dissolution" in the worshipped Object. As we saw, all these problems are fundamental to Teilhardian thought. Our task in this section is to recapitulate their meaning in his system and to relate that meaning to their significance in classic Confucian thought.[1]

Harmony, in Teilhard's meaning of the term, is operative on all the levels of man's development. Here we are primarily concerned with the harmony within man, through integration of matter and spirit, and the harmony of man and his environment. The double pull of forces in man to go out to his environment (either social or cosmic), and to gather together or center himself within is a theme of Teilhard's. He shows that these two forces are two sides of the same coin. Spiritual intensity in man always has an increased potential concommitant with his deeper involvement in community. The principles of harmony proposed by Teilhard for man's self-integration are basically the same

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[1] It would have been possible to present all three systems at once in chapters four and five. In order to render comparisons easier for the writer and the reader, we have chosen to keep all the material on the Chinese system together. By this method the culture can be seen as a whole context against which each separate item may be evaluated.

as those proposed for social harmony, although conceptualized in slightly different terms.

For instance in Le Phénomène Humain, where he is concerned mainly with the interaction of physical and psychic harmony in an evolutionary line, he will use the terms "within" and "without" and specify these on the physical level by describing them as radial and tengential energy. The force of radial energy draws man into spiritual or inner concentrated unity and thus forward with the psychic process. Tangential energy is peripheral and reversible -- it is the mechanical energy of matter in its ordinary meaning as in physical science.[1] Tangential energy regulates the multiple aspects of man and spreads through the without. It is interrelated with radial energy but functions independently. Radial energy relates to the within of things as it is the spiritualizing or unifying power. The two are always functioning together according to Teilhard's system. His "law" of complexity-consciousness is one way of articulating their interrelation and it extends into the social realm.

In the Confucian tradition there is a similar harmony

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[1] Le Phen. Hum., p. 63; Eng. trans., p. 65.

introduced between chih and wen. Chih may be thought of as the material, earthly element in man, the force of instinct, a manifestation of the multiple; whereas wen is the spiritual, the heavenly, the repose of reflection, the prick of conscience, the reaching for unity.[1] The ideal chün-tsu is always a combination or balance of both. Man realizes himself when he can integrate these two. In fact, if one of these becomes isolated from the other or opposed to it, then man's unity is torn apart. On the other hand, when man understands the interaction of these forces, he can attain an inner norm (Tao) which is a high point of harmony.

Ancient China had already understood the Tao or law of human phenomena to be a merging of two opposites. In The Book of Changes, the symbol for peace, Tai, is composed of two sets of three lines. The set at the top, K'un, meaning an earthly factor and the one at the bottom, Ch'ien, meaning a heavenly factor. When the heavenly rises and the earthly descends according to the movement implied in the

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[1] This interpretation is by Bergeron in Maître K'ung, pp. 17-18.

whole system, harmony or peace results.[1] Chinese philosophy is constantly aware of the contrasts in the human world between the "inner" and the "outer," sometimes called the root and branches[2] or the yin and the yang in an appendix added to The Book of Changes.

The set of contrasts which this manner of thought brought about were never considered to be simply antithetical. They were understood to become a whole, not by the destruction of either limit but by a synthesis of the active and the contemplative, the sublime and the commonplace.[3] It is this spirit, so characteristic of Chinese thought, that brings us very close again to what Teilhard is trying to say. Harmony of life for man as conceived in the Chinese tradition transcends the world but is not divorced from it. Action in the life of a sage procedes from inner balance and repose. The Great Learning says that "repose in the perfect Good" forms an inner point of rest where man can choose himself, be stabilized and committed

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1 James Legge, trans. The I-Ching (The Book of Changes) 2nd ed. (New York: Dover Publications, 1963), pp. 81-82.

2 Fung Yu-Lan, pp. 304.

3 Ibid.

before beginning a further struggle.[1]

A combination of active or initiatory elements and passive or compliant elements appears everywhere in Chinese thought. In the I-Ching (The Book of Changes) just mentioned above, these two constitute the basic symbols of the physical universe but even there neither activity nor passivity is understood to operate in a pure form. A recessive element or passive yielding is thought to be present with the active, virile force -- Ch'ien and also with K'un, the responsive force which remains quiescent except when responding, an active state.[2] Harmony everywhere appears as the balance of opposites both within each element and between elements. There is no naiveté in Chinese thought which might promote the concept of harmony as sameness or uniformity. Growth involves the interaction of opposites which remain different, but the differences have their due proportions and thus are said to be harmonized. Fung Yu-lan cites several ancient texts to this effect: "It is harmony which brings things into existence. Sameness has no offspring. To ameliorate one thing with another is the

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1 Maître K'ung, p. 59.

2 Fung Yu-Lan, p. 93.

meaning of harmony. The result is flourishing and growth ...."[1]

In the gradual unfolding of our material in these three chapters, we will be examining the dimensions of the harmony theme in some detail. But already we can see that process, logic, described briefly in chapter four, is being used also in Chinese thought.[2] The balance of due proportion on which harmony depends at the human level may take the form of detachment or inner tranquility in Confucian thought, just as it does in Teilhard. The Master said:

> A Knight whose heart is set upon the Way, but who is ashamed of wearing shabby clothes and eating coarse food, is not worth calling into counsel.[3]

Not only was the superior man expected to rise above material comforts, but also to seek the true Way at the cost of leaving all else aside.[4] He lived beyond the allurements of riches and honors[5] and did not mind being ignored.[6]

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[1] Ibid., p. 107.

[2] See above chapter four, pp. 105 ff.

[3] Bergeron, trans., The Analects, IV, 9; cf. VI, 9 and IX, 26.

[4] Ibid.

[5] Bergeron, trans., Entretiens VII, 15; VII, 1 and 18.

[6] Bergeron, trans., Maître K'ung, The Chung Yung, II, 11.

The same idea of balanced inner tranquility may be found also in commentaries on The Great Learning,[1] and in explanations of Ch'ien, the hexagram of creative action in The I-Ching.[2]

The Book of Mencius summarizes a Confucian ideal of the superior man:

> one who practices virtues along with people when he is successful, and practices the Way alone when he is disappointed...his heart cannot be dissipated by the power of wealth and honors, cannot be influenced by poverty or humble stations....[3]

Our discussion of the mutually interrelated activity and passivity within Teilhard's system brought us to the conclusion that he sought the balance point formed by action and the patience forced on man by his situation.[4] The The blended movement of the within and without of all organisms appears in the correlated action of these forces within them.[5] In man's spiritual perspective, Teilhard describes life as woven of two threads, one of active interior

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1 Fung Yu-Lan, p. 103.

2 Chan, p. 90.

3 The Book of Mencius, 3B: 2 cited in Chan, p. 63.

4 See above chapter four, pp. 124-127.

5 Le Phen. Hum., p. 270; Eng. trans., p. 243.

development and the other of being acted upon by the forces of the universe.[1] His stress on the passive element, i.e. withdrawal, includes a whole mystical theme in his work. It resembles more closely the Indian system and Lao-tse.

But Teilhard also portrays man as constantly engaged in situational action. Here there is a clearer convergence with Zen Buddhism and with classical Confucian thought since it is precisely through action that the transcendent is reached. Contact with the Sacred in classical Confucian thought is conceived as a function of action, not simply of inner enlightenment. The elements of involvement and withdrawal must both be present in so far as the action reaches a perfect balance of inner harmony. However, the identity of man in a religious context is treated in the Confucian system as a consequent of a situation of harmonious related action. This contrasts with the Indian systems where it is thought of as an inner realization.

This is not to say that the wisdom of inner reflection is absent from the Confucian ideal. Only through it can the superior man attain supreme harmony. It is quite obvious from the I-Ching that only the proper man -- he who has

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[1] Le Milieu Divin, p. 80; Eng. trans., p. 51.

purified his heart in meditation and has viewed the changes of the universe with reverent caution can perceive the spirit-like action of all under the sky.[1] Nor is the concept of union with the Sacred overlooked in the Confucian framework as our discussion below on jen will try to show. Differences of relative emphasis between the Indian and Chinese outlooks are present here, not differences of exclusion. Certainly the principle of balance or harmony is necessary to the meaning of discrimination or detached action as we examined it in the Gita.[2] The idea of sincere action without a selfish motive, so frequent in the Gita, has a definite place in The Analects.[3] This is another form of detachment but may be called disinterested action.[4]

Confucian thought has a special concept related to the integrity of human acts. When man existentially mirrors in his action the primal unity in order of Heaven and Earth, he is said to possess li. Li has such a wide range of

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1 J. Legge, trans., The I-Ching, pp. 370-372.

2 Gita, Mentor ed. pp. 65, 78.

3 Chan, trans., The Analects, 3:12; 4:12; 4:16; 7:7 cited in A Sourcebook of Chinese Philosophy.

4 Cf. chapter four, p. 128.above.

meaning that it is untranslatable.[1] Based upon religion, it is a principle of reverence which governs the propriety of all human acts. Because it is a way of penetrating into the order of Heaven through action, li has relevance for our discussion of different types of action in the religious process. Within Confucian thought li is one way man's commonplace acts reach the religious sphere. Li is a principle of integration since by it human action remains in the realm of the commonplace but at the same time "goes straight to what was before the heavens."[2] It corresponds in this way to the joining of man and the Sacred through the actuality of presence of the Sacred in the act.[3] The word used for li in English is ritual, including both outward propriety and reverence as well as inward contact with the Sacred.[4] In the Confucian tradition li is the avenue

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[1] Li is the ideogram 禮 ; not to be confused with 理 which means reason. Its constituent concepts are: spirit, offering, and table and the connotation is that all action and being is offered to Heaven through proper ritual.

[2] Fung Yu-Lan, p. 3.

[3] See above chapter four, pp. 136 ff.

[4] The common western impression that Chinese attention to ritual, ceremony, manners, etc. is just formalism is contradicted by Confucian teaching. See Bergeron, trans., Entretiens avec Maître K'ung, III, 26; V, 21, 24; VIII, 2, 4; IX, 3.

of consummatory action; perfect outward propriety becomes linked inextricably to a transcendental harmony.

The man who has li can express in every human situation his inner understanding of the Tao. When Confucius said that "he took his stand" at thirty, he is interpreted to mean that this firm stand was in obedience to ritual and it included the subduing of self (overcoming the selfish motive in action), as well as the choice of a balanced standard of action.[1] Li controls, tempers, and disciplines all human behavior, reducing it to the rule of reason and unity:

> The Master said: Without li respect is merely tyranny; prudence is timidity; courage is aggressiveness; freedom is rudeness. If the gentleman acts magnanimously toward his own clan, all will practice Goodness with enthusiasm; if he does not abandon them, they will not be inclined to avarice.[2]

The central meaning of li here includes a balanced harmony of inner detachment such as we saw in the discrimination of the Gita and in Teilhard's Milieu Divin.[3] The function of

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[1] Fung Yu-Lan, p. 21. Waley, trans., The Analects VIII, 4; VI, 2; VIII, 8.

[2] Bergeron, trans., Entretiens VIII, 2.

[3] See above chapter four, pp. 128, 131.

li extends also to the reverent conduct of all human relationships. Nothing escapes it because it circumscribes all the movements of the human-cosmic world in a context of unity and harmony. Appearing in many forms, li establishes one equilibrium of contacts between wife and husband, parents and children, superior and subject, friend and friend.[1] This again is the ever-widening circle of interrelated order stemming out from the man of reverence (li) by reason of his personal life.

Man, living on the frontier of the transcendent through the "sacramental" use of ritual, orders the world through his pattern of life. "Every move he makes becomes the way of the world, every act of his becomes a model of the world, every word he utters becomes a pattern of the world."[2] This suggests Teilhard's idea of building the earth:

> Because you act in the best possible way,...you yourself constitute the World and you help the

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1 Maître K'ung, p. 27. Makra, p. 27.

2 Chan, p. 111. See also p. 110 -- "Great is the Way of the Sage! Overflowing, it produces and nourishes all things and rises up to the height of Heaven." Note the parallel between this and Teilhard's notion of helping the world to build itself.

World to constitute itself around you.[1]

The context of this letter reinforces the thought of man's intimate relationship with the universe; it is pointed here specifically toward the effects of his human action. For Teilhard, the total ordering or pattern of the world to which man contributes is one way of conceptualizing Christ in His Mystical Body. Since Christ is believed to be Divine in the Teilhardian system, there is a connection of transcendence with the proper or ritual performance of action in Teilhardian thought.

The same connection is made but in a different form within the classic Confucian system. With the Chinese, li operates in daily life as a serene inward adherence to social harmony, but has further dimensions of meaning related to religious sacrificial offerings. The oblation of all creation to a higher power by the Emperor, or prince, is the ultimate symbolic situation to which every other act of propriety is referred. Thus the function of li is to render all creation transparent to the Sacred. This happens not because of the external "correctness" of the act

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[1] Cahiers II, p. 26, letter of 8 April 1930; Oeuvres VI, p. 174.

but by man's perception of the integrity of the act. Each act manifests its own holiness to the reverent man and in its performance he possesses li.[1]

From the standpoint of action there are two avenues of convergence of li with Teilhardian thought. First, it is a link of the "profane" to the Sacred, an integration of all that "is under heaven" to Heaven itself.[2] Li is the means whereby man can reach transcendent unity through the heart of the multiple, i.e. human actions. This is the consummatory aspect of action which we already noted in Teilhard. He saw the divine sphere everywhere in the heart of things, says de Lubac.[3]

> In fact, through the unceasing operation of the Incarnation, the divine so thoroughly penetrates all creaturely energies that in order to encounter and embrace it, we could not find a more appropriate milieu than that of action.[4]

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1 Lin Yutang, The Wisdom of Confucius (New York: Carlton House, 1938), p. 237. Maître K'ung, pp. 27-28. Cf. chapter nine on the human penetration of the cosmos.

2 "Confucius: Witness to Being," p. 549.

3 p. 40.

4 Le Milieu Divin, p. 51; Eng. trans., p. 31. Cf. pp. 66, 53; Eng. trans., pp. 42, 32-33; Oeuvres V, p. 125; de Lubac, p. 370.

The second focus of convergence is in the concept that proper human action opens man to a primordial universal pattern or harmony which is also God's law. In other words, human action done in the context of "fitness" to the moment which li obliges, mirrors a pattern of natural human-cosmic relations and this establishes man in the Way of Heaven. The Book of Rites makes this very clear. The superior man practices his duties in the order of li because he can perceive their relationships as the law of nature (Tao) operating in human life.[1] At the base of this concept is the principle of unity, an organization in the world, a great cosmic Law to which all must submit.

The unity of development, succession, and organization in the cosmos is quite a common theme in Teilhard. A fundamental coherence of all that exists functions on all levels, physical, psychic, and transcendent.[2] Man's perception of this unity in his action is really the discovery of Omega, his destiny. The successful outcome of human spiritual evolution, says Teilhard, is tied to the correct

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1 The Book of Rites, Ch. XXVII trans. by Lin Yutang, The Wisdom of Confucius, pp. 222-223.

2 Oeuvres VI, p. 185.

functioning of all the zones of the Universe.[1] Organization of our actions for progress and our total adherence to this plan are parts of a whole design leading to a religious end.[2] We partake of this entire design through a network of spiritual influences extending out around us.[3]

In the Confucian concept of li a point of entry is established where man can reach the Sacred within the human-cosmic order. An omnipresent sphere of action for the divine within the cosmos is held also by Teilhard.[4] He thinks of the cosmic Christ as present within a harmonious development.[5] Under the aspect of an organized multiple, united more and more closely within itself, the Sacred is a law of nature. This is also the sense in which Confucian

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1 Oeuvres VI, p. 185.

2 Cahiers II, letter of 8 April 1930, p. 25; Oeuvres VI, p. 185.

3 Le Milieu Divin, p. 45; Eng. trans., p. 27.

4 Oeuvres VII, p. 158.

5 Oeuvres V, p. 396. Among the cosmic influences which have to be ordered and assimilated by man, Teilhard mentions music (Le Milieu Div., p. 46; Eng. trans., p. 28). In Confucian thought music was conceived as an important reflection of cosmic harmony, highly educative in power, and a method of organizing the sublime. Maître K'ung, p. 31; The Book of Rites, Ch. XIX cited in Lin Yutang, pp. 251 ff.

ritual embodies law.

Part II - Self Identity in the Confucian System

Our division for analysis of the self in a religious context centered on two major topics: action and identity. In the section just concluded we sketched out some parallels to the ideas on action treated in chapter four. We now turn our attention to identity. Immediately we can observe that in the Confucian system, identity is simply human action seen from a different perspective. The act of the chün-tsu is regarded as a synthesis of his thought and judgment in an existential situation. It is always theory in practice, a unity of human becoming.[1] We saw this same concept in the Teilhardian description of being as process.[2] Teilhard indicates the constant psychic process in man in l'Activation de l'Energie Humaine where the centreity in any object is viewed as always building itself up proportionately to the density of relationships that surround

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1 Maître K'ung, p. 19; the ideogram "hsin" meaning "to act" carries this idea with it. Literally, 行 means two men and movement.

2 See above chapter six, pp. 204 ff.

it.[1] The pattern in man according to this line of thought leads to increased consciousness, freedom, and intensity of choice.

Confucian thought brings freedom and human responsibility into prominence when it assigns to man a mission of judging, discriminating, and evaluating the universe. His choices are always understood to be moral and contingent on rectification of the heart.[2] A realization of self by man does not prescind from knowledge, according to the Confucian view. But man's act moves in this case toward a synthetic grasp of the Real and gains wisdom.

> To know it (the Way) is not as good as to love it, and to love it is not as good as to delight in it.[3]

Both Confucius and Teilhard tend to take a synthetic view of man with characteristic wholeness in their descriptions

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1 p. 37; a center is Teilhard's term for the highest point of interior consciousness. Centering is the process of integrating itself in any being.

2 "Confucius: Witness to Being," p. 543.

3 Chan, trans., The Analects selections cited in A Sourcebook of Chinese Philosophy, p. 19.

of the human act.[1]

In classic Chinese thought the search for self is defined as a balancing of opposites. Man must seek the point of harmony for himself -- his Tao. Existentially, he always lives in tension between two limits of experience -- the earthly and the heavenly. These may be thought of as the visible and the invisible worlds. Through the practice of li he orders his constant communion with the invisible through the visible.[2] Man finds that harmony underlies his moral nature and that the same harmony prevails throughout the universe. In classic Chinese thought the principle of harmony is called the mean or middle way (chung-yung). The ideogram used here suggests the stabilization of two opposites reabsorbed into a synthesis.[3]

By attainment of the middle way man becomes a chŭn-tsu. The fullness of his self-integration is achieved when he is ch'eng, open from within to the transcendent secret of the

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1 Increased freedom, sensibility and greater interior vision are intertwined in Teilhard's outlook. Reflective evolution becomes moral at a certain state of progress. Cahiers II, p. 60; Oeuvres II, p. 353; The Future of Man, p. 204.

2 Maître K'ung, p. 71.

3 Chan, p. 96; Maître K'ung, pp. 69-70.

Way. Sincerity (ch'eng) is said to be the completion of the self and the completion of all things.[1] All things are completed by the harmony of the sincere man since he can grasp the balance point of invisible and visible forces in each situation; he knows the Tao of each thing. The transparent truth or reality of his vision culminates in a perception of the Way of Heaven.

The ideogram for ch'eng is made of two characters; one stands for a (spoken) word and the other for a becoming or process of achievement. The coincidence of these two conveys the idea of becoming one's own word, or responding to an interior call. In response to this inner word, man penetrates the inmost depths of self, discovering there a direction, an initial and ultimate word which is at once in him and above him.[2] The text of the Chung Yung says: "in order to be ch'eng, faithful to self, there is a way. It is to show forth the Good."[3] If a man is faithful to this call, he becomes "more than self," and more a man. Total realization of the self in activity (what Teilhard would

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1 Chan, p. 108 citing the Chung Yung, section 25.

2 Maître K'ung, p. 80.

3 Ibid.

call personalization) lies in the grasp of this point of harmony. When man communicates with Heaven it is only through ch'eng, a fidelity to his inner word. By it he attains a position of perfect balance with others and with the cosmos.

The underlying meaning of a concept like ch'eng seems to be that man's discovery of his deepest self increases as he becomes more open to the Sacred. By becoming ch'eng, man is like a spirit. This is the Confucian concept of Tao.[1] In completing himself, the man of ch'eng also orders and completes all the relations of mankind.[2] He is balanced between inward and outward energies. Confucian thought calls man to this ultra-positive quest for the inner fusion of two cosmic rhythms -- the yin and the yang. This point is on the plane of unity rather than that of multiplicity.[3] The within of man, according to the Confucian system, is a repose in the perfect Good -- not a static but a dynamic equilibrium when the Sacred is both

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1 Chan, pp. 108-109.

2 Ibid., p. 32; The Book of Mencius 4A:12 cited in Chan, p. 74.

3 "Confucius: Witness to Being," pp. 544-546.

actual (present) to him and totally Other.[1]

In China's tradition, man brings himself into being by response to his "true nature." He senses in himself a reality which has already been willed and which he cannot change. He is marked by an irrevocable "decree of heaven." The decree of heaven is that which is called "nature." So the Chung-Yung says: "What heaven imparts to man is called human nature. To follow our nature is called the Way (Tao)...."[2] And Mencius expresses it similarly:

> Mencius said, "He who exerts his mind to the utmost knows his nature. He who knows his nature knows Heaven. To preserve one's mind and nourish one's nature is to serve Heaven. Not to allow any double-mindedness...but to cultivate one's person and to wait for destiny (ming: fate, Heaven's decree, etc.) to take its course is the way to fulfill one's destiny. Everything is destiny. A man should accept obediently what is correct (in one's destiny).[3]

The decree of heaven spoken of in these texts (T'ien Ming) is that mysterious will or destiny which the superior man was able to hear within his own inner consciousness in

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1 Maître K'ung, p. 68.

2 Chan, p. 98 citing the Chung-Yung, section I.

3 The Book of Mencius 7A:1 and 7A:2 cited in Chan, pp. 78-79. This book was grouped with documents representing Confucian thought. With The Analects, The Great Learning, and The Doctrine of the Mean it has been ranked as a classic. Chan, p. 51.

order to be ch'eng, sincere.[1]

To follow the dictates of his nature in action is the Tao for man. Since Heaven has given man's nature into his charge, the Tao of man is also the Tao of Heaven. Thus man, by his intrinsic nature has his feet at all times in the Way. The Chung-Yung says: "It is impossible for the Tao to be separated from man at any moment." The point is, of course, that men do not know this is so, nor do they actually fulfill its requirements. Ordinary men may grasp a little of the Way; the Sage may grasp the perfect middle Way.[2] We can see, therefore, that although Tao (the Sacred) is present to man through all the circumstances of ordinary life, only some men are aware of it. To those who know that the virtue (tê) of man is also the virtue of Heaven, life is lived in the transcendent sphere.[3]

An interesting comparison arises on this point when we reduce this to a slightly more generalized statement: man perceives the Sacred as one with his own highest nature or

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[1] Bergeron, trans., Entretiens, XX, 3.

[2] Fung Yu-Lan, pp. 104-106.

[3] Tê is the power by which man concretizes Tao in life situations.

true identity and with a harmonious (ordered) way of life. Compare with this the Hindu's striving to realize that Atman is Brahman, or Teilhard's insistence that the divine milieu, everywhere present, can unite us with the Sacred if we but perceive it. In all three cases the man living in this transcendent sphere does not necessarily act with a great exertion of effort; his spiritual level results from a lofty understanding. In the Chinese context, the man who combines perfect righteousness (deeds) with inner penetration of Tao is said to be living in the transcendent sphere i.e., he is identified with Heaven. This kind of life is associated with Confucius when he says: "At seventy I followed my heart's desire and did not overstep the boundaries of the right."[1]

There are three areas of resemblance between Confucian concepts of human identity and Teilhard's perspective. First, man finds his secret and true self in union with the Sacred. His own differentiation from the Sacred (or

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[1] Cited by Fung Yu-Lan, pp. 23, 24-27. See above chapter five, pp. 150 ff.

self-identity) is also safeguarded in both.[1] "To know the mystery of himself, man has to know, to encounter the Perfect Good," according to The Great Wisdom.[2] Secondly, the Confucian man exists always in a dynamic tension between inner repose in the Sacred and outer involvement in social and cosmic harmony. This ideal is visible to us from the Confucian notion of detached action in the middle way, in the whole set of concepts surrounding li, or ritual and in the interdependence of matter and spirit. It will be clearly seen in our study of the texts of The Great Wisdom in the next chapter. Teilhard expresses the same idea in his contrasts of the within and the without, and his metaphysics of union-differentiation. Finding the self, affirming it in other-directed action, and dedicating it to the enterprise of cosmic development are Teilhard's three "rules for happiness."[3]

Thirdly, the essentially relational view of man which

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1 See Chan, pp. 5-6 for detail on the idea of differentiation.

2 Bergeron, trans., La Grande Sagesse in Maître K'ung, p. 64. Cf. chapter five above, pp. 167 ff.

3 Cahiers II, p. 67.

arises out of his dependence on the Sacred is common to Teilhard and Confucian thought.[1] Man's contingency is highlighted by a concept like ch'eng in the Confucian system. In the next two chapters we will try to show that man is conceptualized as highly dependent on the community of others and on the cosmos for his religious development. Man seeks his religious destiny within a community-cosmos in both Teilhardian and Confucian thought. Other aspects of such a relational view come to light as we examine how the movement of the cosmos makes it necessary for man to find new points of harmony in changing situations. But the basis of his discovery of these positions of harmony has already been seen through li, the functional integration of the Sacred with the visible through human action.

Conclusions

The main purpose of this chapter is to furnish a parallel to chapters four and five by relating texts on human action and identity from the Confucian system of thought to Teilhard. The ideal of balance or inner self-harmony was

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[1] Chapter five above discusses man's dependence on the Sacred as seen in Teilhard's thought. See also Cahiers II, pp. 61-63.

presented as the Confucian concept of identity, corresponding to the theme of chapter five.

In the introduction, the primacy of man was noted in both Teilhardian and Confucian thought. Human knowledge described in the Confucian texts is not only speculative but acts in the process of wisdom having a transcendent dimension. The dynamics of such wisdom include man's interrelations with himself, and the community-cosmos. The harmonious process of human life just referred to, forms the basic theme of Confucian thought and is conceptualized as bringing man to his (religious) destiny -- fulfillment of the decrees of Heaven. We found in Teilhard a similar emphasis on non-discursive elements in knowledge, and an awareness that human knowledge leads man inevitably toward religion. Likewise, the human situation is understood by Teilhard to be a system of harmonious interrelations revolving about self-others-cosmos. In both Confucian and Teilhardian thought, man is seen in a relational perspective, i.e. his identity is contingent upon the Sacred as It impinges on him through others and through the cosmos.

The primacy of human reflection and judgment was noted in both Confucian and Teilhardian thought. Earlier we found the same kind of concept in Buddhism, a leaning

toward the "subjective" response of man as a key to evaluation of the cosmos, and to the attainment of human destiny. The harmony, which is so important to Confucian thought, was described as a process of complementarity of opposites. In light of this, the Chinese concepts of yin and yang seem another way of thinking about the within and without as used by Teilhard, or of the active and passive energies present in the thought structure of Buddhism and classic Hinduism. The balance of detachment, seen as the point of resolution for these opposites in the Indian systems, is present also in Confucius and Teilhard. The function of human acts as consummatory, i.e., making the Sacred present in their actuality, was viewed through the Chinese concept of li, or ritual. A convergence appears here also especially in the thought of Zen Buddhism, where this theme is especially prominent, and in a number of Teilhardian texts.

Human identity in the Sacred according to Confucians exists in the process of choosing the middle way, or of finding the balance of action in creative and receptive energies. This manner of conceptualization is close to Teilhard's in his idea of the divine milieu as the blending of inner repose and outer involvement (activity and passivity). The cultural forms of expression differ greatly

between the Chinese and Indian systems on this point, but they cannot be said to contradict each other basically. Nirvana is also seen as the fusion of opposites and these opposites are related to time, and non-time, the spiritual and the material when it occurs in life. Realization of the deepest identity of man as the Sacred is an area of convergence common to all four sets of texts. This concept can be further extended to include a perception of the Sacred as present in daily events.

CHAPTER EIGHT

Confucius, Teilhard and Buddhism: Convergence in Community

According to Confucian thought, the ideal of harmonious action which integrates man is never achieved in isolation. To become a chün-tsu, one must live with others of like quality.[1] Personal harmony implies the knowledge and action of the middle way in a social situation. The apex of the Confucian doctrine of personal-social harmony may be found in a short treatise called The Great Wisdom, which is attributed to Tse-se, grandson and disciple of Confucius.

Our focal point of inquiry in this chapter is the function which social relationships have in man's concept of his religious destiny. Using the text of The Great Wisdom for an introduction, we will discuss three major areas: (1) the concept of personal-social harmony at interrelated levels; (2) the place of jen in the Confucian system as compared to love and social consciousness in Teilhard; and (3) some community aspects of the Buddhist system. As a conclusion we attempt to formulate a concept

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[1] Cf. Waley, trans., The Analects I, 8 and XII, 5.

of community common to these three systems.[1]

The text of The Great Wisdom forms one coherent statement beginning on a personal level and expanding outward:

I. The way (tao) of great learning consists in showing forth the light of moral power --

To renew men
To repose in the perfect Good
After repose, comes commitment
After commitment, a great silent calmness
After calmness, peace.
After peace, deliberation (profound, anxious pondering)
After deliberation, choice

Everything living has an origin and a completion
All things have a beginning and an end.
To know what was and what will be, this is to approach the Way.

II. The ancients, in order to manifest their deep wisdom (la force morale) upon all which is under heaven, have first governed their kingdoms. In order to govern the kingdom, they had first to order the family. To order the family, they had first to control their persons. To control their persons, they had first to rectify (rightly order) their hearts. To rectify their hearts, they had to bring their thought in conformity with truth. To bring their thought into conformity with truth they had to search for the ultimate limit of knowledge.

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[1] Community -- as a working definition, a set of human, social interrelationships.

> The ultimate point of knowledge is in the study of the created world.
> When creation is truly known, knowledge attains perfection.
> The perfection of knowledge brings conformity of thought with truth.
> Conformity with truth rectifies the heart.
> A regulated heart brings control of the person.
> The controlled person orders the family.
> The ordered family allows the State to govern itself.
> When the State is governed, there will be peace everywhere.[1]

The initial part of this text (I) really refers to personal wisdom (or learning) but it is parallel to the social plane and one can best be understood in immediate connection with the other. On both levels there is a dynamism between the within and the without. Text I shows a process from the wisdom of action toward a "repose in the perfect Good" and then after the inner struggle of thought and choice, an outcome which is a grasp of the cosmic mystery of growth or evolution.[2] Discovering the self through a mysterious contact with the Sacred, man can then progress outward toward wisdom (the Way) through the knowledge of life processes.

On the social level (Text II) there is another dialectic proceeding from phenomena (manifestation of moral

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1 Maître K'ung, pp. 56-57.

2 Ibid., p. 58.

force) inward toward the thought and heart of man. Then by an ultimate knowledge (the investigation of created being)[1] a movement or process starts which affects all social levels in an ever widening harmony. The climactic stages of these two processes are linked -- repose in the perfect Good is the departure point of psychic evolution; investigation of creation is one limit of human-religious growth for the sage. A man who reaches encounter with the Sacred can also reach the limit of human knowledge and can penetrate the secret of all the living. Through the perfect Good, man is linked in harmony to all social activity and to the cosmos. His action, once forged in an inner contact with the Real, radiates outward, encircling and ordering all.[2]

For our purpose the important image in The Great Wisdom text is that of the human enterprise as a totality

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1 Ko-wu: translated by Chan as "to reach things, to get at the principle of things to the utmost." We cannot say accurately whether this implies science or philosophy as we know them. It would be my guess that it refers to a cosmological knowledge, as for instance of the I-Ching and its tradition. Cf. below, chapter nine. Wu is the same ideogram used by Japanese Buddhists to mean enlightenment; there may be overtones here of an intuitive cosmic insight such as Zen frequently mentions.

2 Le. Phen. Hum., p. 270; Eng. trans., p. 243.

of interrelated stages in a process. These stages are joined to one another by inner activity (knowledge) in man. The harmony which results is a dynamic interaction of man's within and without. There is an organized complexity of levels and the unifying influence of the chŭn-tsu operates on all of them. Knowledge of the life processes (evolution) of all organisms brings man to a social perfection in this scale of values.

Teilhard's summary of his whole theme in Le Phénomène Humain gives us a similar image of this kind of harmony:

> The general gathering together in which by correlated actions of the without and the within of the earth, the totality of thinking units and thinking forces are engaged -- the aggregation in a single block of mankind whose fragments weld together and interpenetrate before our eyes...all this becomes intelligible...as soon as we perceive the natural culmination of a cosmic process of organization which has never varied....[1]

Elsewhere he describes the "system of organico-psychic solidarity" in which the individual finds himself as mankind becomes "collectivized, totalized under the influence of psychic and spiritual forces on a planetary scale."[2] The "harmonized collectivity of consciousnesses" results,

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1 Le Phen. Hum., p. 270; Eng. trans., p. 243.

2 The Future of Man, p. 193.

Teilhard says, with the plurality of individual reflections grouping themselves together.

In Teilhard's perspective there is an axis of complexity joining psychic centers of less intensity in a rising line to those of greater or more complex interiority.[1]

> Following this axis of complexity, everything around us happens as if the Stuff of the Universe is bound together in a rising line of more perfect centers: ... corresponding ... to the accumulation on each level of a number of parts always greater, more varied, and better organized....[2]

This rising line of more perfect centers occurs not only vertically as in the evolutionary growth of human types over generations, but horizontally. The synthesis of conscious elements drawn together by love-energy operates "really...on the scale not only of the couple, but of the family, of Humanity, or even of the Universe."[3] An increasingly intense social solidarity in man forms part of the process of "hominization" and adds to the on-going

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[1] Complexity in the "highest" forms does not mean for Teilhard an exteriority of parts but the infolding through more intense reflection of more varied aspects in one psychic whole. Not a mechanical but a spiritual centration. See his own words on this: Oeuvres VII, p. 316.

[2] Oeuvres VII, p. 38.

[3] Ibid., p. 275.

growth of the earth.[1]

Harmony of the individual with the group on an ascending scale of social complexity forms the nucleus of human participation in cosmic development. In this respect the Confucian world-image is closely compatible with Teilhard's. Starting from the most personalized zones of our consciousness we can follow the prolongation of our being throughout the world, writes Teilhard.[2] Here we have a paraphrase in modern terms of the chün-tsu in process of reaching social and cosmic harmony in Confucian times. The self-discovery of the Chinese sage occurs in his ordered relation to all.[3]

At the basis of this intense social consciousness in both systems there is the sincere involvement of love. To

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1 Ibid., Le Phen. Hum., pp. 191-192; Eng. trans., p. 174.

2 Le Milieu Divin, p. 45; Eng. trans., p. 27.

3 Maître K'ung, p. 20; Waley, trans., The Analects, V, 15. Our comparison on this first theme, harmony, is intended to be a parallel between the concepts of process in man and cosmos and their harmonious interaction to promote growth in the human psyche. Thus three concepts: the presence of process in self and cosmos, man's attainment to wisdom through self-integration, and integration with the cosmic process. We are not here interested in finding a linear type of evolution in China as in Teilhard. None is present in the texts. But the theme of harmony on a socio-cosmic scale is strong in Teilhard, as it is in Confucian thought.

obtain a clear picture of what fellow-feeling involves for Confucian thought, we have to study the concept of jen. Jen is the principle of Goodness which includes man's participation in the community of other men. Our English word for jen (Goodness) does not convey the complexity or the mystery of the term. This may be one reason why the West has failed to recognize Confucianism as a religion in the proper sense. Although jen is untranslatable as a whole, we can define some of its dimensions. "Virtue is never solitary," according to Confucius, "it concerns the neighbor."[1] There is a straight forward progression of thought from man's grasp of his own personal harmony to the service of truth in his neighbor. Thus the idea of chüng-shu (fidelity) can be translated as extending oneself to others, doing one's best for the sake of others.[2] It is composed of two concepts: perception of one's own inner point of harmony and then extension of this in fidelity to the harmony

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1 Entretiens, IV, 25; see also V, 2. The integrated man cannot reach the middle way in isolation; beside human contacts he needs also a discernment of his own place in the order of creation. The cosmic aspect is discussed in the next chapter.

2 Fung Yu-Lan, p. 17.

in another.[1] There is in this concept a reciprocal authenticity in which man measures his nature by other men.[2] He practices the golden rule: that which you wish others to do to you, do to them.[3] In the process he discovers himself more thoroughly. As Teilhard points out, "We cannot attain our true selves outside of an organic association with the rest of men."[4]

The service of truth in others brings man to the starting point of jen, a harmony of love. It involves five types of relations: father-son; husband-wife, teacher-student; prince-minister; friend-friend. Man's engagement in the acts of social harmony on all these levels carries him forward toward the perfect middle way which is the perspective of Heaven. As the "Doctrine of the Middle Course" says: "It is impossible to control self, without serving the neighbor. It is impossible to serve the neighbor with-

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1 Maître K'ung, pp. 73-75.

2 Bergeron, trans., "Chung-Yung" (The Doctrine of the Middle Course), 13, cited in Maître K'ung, p. 84. See also Chan, trans., "The Doctrine of the Mean," cited in A Sourcebook of Chinese Philosophy, p. 101.

3 Entretiens, V, 11.

4 Oeuvres VI, p. 81.

out knowing man. It is impossible to know man without knowing Heaven."[1] The measure of man, therefore, cannot be evaluated except in the perspective of Heaven. And "he who practices this great solidarity receives the command of Heaven."[2]

In the Confucian framework which these texts provide, we can see the interdependence of the concepts of self-other-Sacred. These three stages of mutual interrelation continue to act and react on each other in jen which is the heart of Confucian philosophy. Man's need to actualize himself through creative human contact is a major Confucian idea.[3] Yet this actualization is always a combined unity of solitude and communion, of inner reflection and outer service. The two rhythmic movements always joined a human search for the sublime, an interior vision, with multiple human contacts.

Such a dialectic of yin and yang is similar to the community of contacts which differentiates or personalizes man in Teilhard's system. Socialization, he says, is not

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1 Maître K'ung, p. 87; Chan, p. 105.

2 "Chung Yung" 17, cited in Maître K'ung, p. 85.

3 Waley, trans., The Analects, V, 2; XII, 22.

dangerous except to a superficial view. It is really the most powerful means of accentuating the "singular incommunicability of each reflective element." Union not only differentiates each element but centers each upon itself "radially," that is, mind to mind, or heart to heart.[1] In fact, Teilhard is constantly describing the developing person through group interaction. A love-energy individualizes man from within, according to his opinion.[2] By means of a great social compression of peoples, we are forced to interact with others and so the "rising psychic temperature" of the earth will "force" us to join ourselves together, Teilhard thinks. We find ourselves engaged in a universal organic process moving forward from within by love-energy.[3]

"Conspiration" is a Teilhardian term used to refer to the joining together in a reflective Whole of all human conscious elements. In the Chinese ideogram for jen there

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1 Pierre Teilhard de Chardin, La Place de l'Homme dans la Nature (Paris: Editions de Seuil, 1963), p. 164, 165. Cited hereafter as Oeuvres VIII. See also Oeuvres V, p. 226.

2 Oeuvres V, p. 248.

3 Ibid., pp. 75, 151, 371. Oeuvres VIII, pp. 118-119.

is also an idea of Whole-ness, an urgency that calls man to mutual aid in fulfilling his destiny.[1] The word for jen is made of two characters -- one for man, and the other for the numeral two, meaning two people, or society. However, the unity which man attains through jen cannot be a one-plus-one unity of parts; in China number has a kind of metaphysical quality about it which makes any whole imply a solidarity. The notion of three has a greater unity than one for China; it implies that superior unity of the whole over its parts which we admit also in the West, although not exactly in a concept of number. These few concepts connected with jen, namely human solidarity in a Whole with sense of a common destiny, are visible also in the Teilhardian notion of a "Spirit of the Earth." Teilhard describes the Spirit of the Earth as a "passionate sense of a common destiny that draws the thinking part of Life ever onwards."[2] Love is the first discovery we make from a sense of the spirit of the earth.

Teilhard, like the Confucian system, values love as the most profoundly creative type of human interaction,

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[1] Maître K'ung, p. 21.

[2] "Spirit of the Earth," Cahiers I, pp. 13, 59, 60.

"capable of uniting living beings in such a way as to complete and fulfill them, for it alone...joins them by that which is deepest in themselves."[1] He is continually restating the conviction that the deepest personal identity of man is achieved only through the union of love. Therefore, the collective consciousness spoken of by Teilhard becomes always more tightly localized until a complete and final "Reflection will gather all into itself in a common Idea and Love."[2] Collective unity through love is operative on all the levels of human action in Teilhard's system. It functions as self-integration, self-discovery, and also as religious fulfillment, since the destiny of man is visualized as a unity of nature and grace.

Most of Teilhard's statements concern love as an evolutionary force, a spearhead of human progress toward final unity. However, to some extent he articulates the concept of love also at the individual level.[3]

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[1] Le Phen. Hum., p. 295; Eng. trans., p. 265; Oeuvres VII, p. 77.

[2] Oeuvres VIII, pp. 163, 164. Cf. Mooney, "The Body of Christ in the Writings of Teilhard de Chardin," Theological Studies (December, 1964), pp. 566-567.

[3] See the final section of Le Milieu Divin, pp. 147 ff; 161 ff; Eng. trans., pp. 99 ff and 124 ff.

This is especially pointed in his section called "Reflection on Happiness." In this essay the pattern of thought is that man grows interiorly more unified through (1) centering on self; (2) centering away from self (on the "alter"); and (3) centering beyond self in the Other.[1]

A similar progression of concepts may be found in the Confucian idea of jen. The beginning of jen as we saw is the intersubjective perception of one's own true tao and the discovery of others in their true selves. Jen in process is the total gift of oneself for the good of another:

> As for goodness (jen) -- you yourself desire rank and standing; then help others to get rank and standing. You want to turn your own merits to account; then help others to turn theirs to account....[2]

Through jen the ideal man may obtain a true inner perception of the proper way to love; he is delivered from enchantment with the visible either through blind love or through a negative view.[3] In this sense jen is the highest value man can choose in a daily life situation.[4] As it

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1 Cahiers II, pp. 61-63.

2 Entretiens, VI, 28.

3 Maître K'ung, p. 25; cf. Entretiens, IV, 3.

4 Entretiens, V, 25; VI, 28; VII, 6.

penetrates everywhere in daily life, man has but to will it in order to live by jen.[1] The completion of jen from man's point of view is in the willingness to sacrifice all to attain it; nothing less than absolute generosity is necessary.[2]

A Chinese poem commented on by Confucius portrays this vividly:

> The flowering branch of wild cherry
> how swiftly it flies back!
> ...
> It is not that I do not love you!
> But your house is too far away!
>
> The Master said: He did not really love her.
> Had he done so, he would not have worried
> about the distance.[3]

From the standpoint of a system of values, this conveys the idea that some Absolute is connected with love to which the man of jen gives himself. The indirect approach of Confucius in refusing to define jen also implies the same idea. Viewed from this angle, a man who practices jen is so lofty that even heroic patience and suffering, as we know

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1 Ibid., VII, 29; IV, 6.

2 Ibid., VII, 7.

3 Waley, trans., The Analects, IX, 30.

them, cannot describe him.[1] There is a certain transcendental or mystical quality in jen. In Confucian thought it is associated with a wisdom that is serene, as compared to knowledge (science) in which is movement and intellectual delight. "The Good man delights in the mountains, while the wise (learned) man delights in waters." The Good man (he who lives by jen) is the possessor of repose, majesty, and the certainty of that which lasts. Knowledge is active and frets itself away; whereas Goodness (jen) is passive, and communicates a stabilizing vision of the transcendent.[2] In its mystical aspects, jen often resembles the Tao of Lao-tse.

Jen endows man with the ability to make an ultimate contact with the transcendent. It is said to confer on man an understanding of the unity between the world of ritual and music and the world of personal and moral power. Confucius implies that jen is an internal attitude in man from which all his actions crystallize and take on a certain value. At its highest point it reveals to man a sense

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1 Note this in Ibid., V, 7 and 18.

2 Maître K'ung, pp. 23-25. See also Waley, The Analects, Intro., pp. 28-29.

of communion through which all things in the cosmos including human action are re-integrated in a Supreme Harmony.[1] When man accepts it as an absolute, Goodness reduces all fears to harmony and thus confirms man in peace.[2]

Entry into a spiritual unity of a higher or transcendent nature is the total effect of jen and also of love-energy in Teilhard's system of thought. Men come to realize, writes Teilhard, that they are solitary "elements of a convergent Whole."[3] Humanity becomes totalized under the influence of a higher and unique spirit -- an interior pole of unification.[4] In Teilhard's concept of a converging universe "each element achieves completeness, not directly in a separate consummation, but by incorporation in a higher pole of consciousness in which alone it can enter into contact with all others."[5] By turning inward toward an Other, the spiritual growth of man is climaxed through giving and excentration. This concept is a close parallel

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1 Maître K'ung, pp. 23-24.

2 Entretiens, IV, 5-8; IX, 28.

3 Oeuvres V, p. 160.

4 Oeuvres VII, pp. 53-54.

5 The Future of Man, p. 55.

to the Confucian meaning of jen. It furnishes a key idea to be developed in the conclusion of this chapter.

The principle of unification in men is what Teilhard calls a "higher pole of consciousness" or "a center of dominance" effecting the synthesis of all human centers in a "conspiration" of freedom and love.[1] The notion of communion in a spiritual center becomes more explicit in Teilhard's supreme focus of evolution, i.e. Omega.[2] As the ultra-conscious, ultra-personal, ultra-actual summit of human process, Omega acts on man as spirit upon spirit. Man's reaction is one of surrender and adoration. Teilhard calls Omega the "supremely attracting destiny" acting within man to make him harmonious (with all) in a spiritual unanimity. Such action does not submerge freedom but exalts it.[3]

The relationship of man with a spiritual Power in terms of which he discovers himself and all others is a characteristic Chinese perspective. To fulfill his social role, man must penetrate to the deepest point of himself,

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1 Ibid., pp. 54-55.

2 Oeuvres V, pp. 121-122.

3 Oeuvres V, p. 230; The Future of Man, p. 183.

according to Confucius. This point is a junction of the One and the many, of the yin and the yang. At this deep level, he finds himself only in relation to a destiny, a higher will above and beyond him: T'ien Ming. Heaven, earth, and man -- the trilogy whose terms China has contemplated for centuries can only be articulated through T'ien Ming, the decree of Heaven.[1]

The mystery of T'ien Ming is one which the chün-tsu does not directly discuss so much as he applies it to himself: "He who does not understand the decree of heaven cannot be regarded as a chün-tsu."[2] Thus Confucius said that at fifty he knew the Mandate of Heaven.[3] Although Confucius did not explain the life of Heaven, we can glean enough definite information from what he taught (The Analects) and from The Doctrine of the Middle Course to be an integration point, the unity of all earthly relationships.[4] In this sense it appears as the balance of the

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1 "Confucius: Witness to Being," p. 532; Maître K'ung, p. 17. This concept is also called "fate" by some translators.

2 Entretiens, XX, 3.

3 Chan, trans., The Analects, II:4.

4 "Chung-yung," II, 20.

within and the without or spiritual and material worlds. There is, in the same text, a direct statement that a ritual sacrifice offered to Heaven from Earth is a cult rendered "to a sovereign Master." Here the idea of a ruler who is above all is associated with Heaven.[1]

More common in The Analects is the concept of a divine will, a higher and pre-established plan to which man must submit. The original plan may also be called destiny in as far as it is an initial and terminal support for human thought. This is T'ien Ming. Under the form of a decree of God determining the course of one's life or the rise and fall of the moral order, it was prominent among Confucianists before the Tang dynasty (618-907 A.D.).[2]

At the same time, the actuality of the Sacred (called Heaven) is a frequent theme of Confucian thought.[3] The Supreme spiritual Power may appear as Tao when understood in this way; its presence both within and beyond man is preserved in this concept.[4] Under the later Chinese

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[1] Ibid., II, 19.

[2] Chan, pp. 22-23. Cf. Waley, trans., The Analects, IV, 8; IX, 5.

[3] Entretiens, III, 13: VII, 22.

[4] Ibid., IX, 10. See also "Chung-yung," II, 16, 17.

tradition, T'ien Ming acquired a sense of being "the creative law of Nature." None of these concepts associated with the "decree of Heaven" is incompatible with the "Omega" of Teilhard, but the idea of supreme Harmony is closest to Omega, since it connotes a pre-established plan in which all human lives must find their spiritual union with each other.[1]

Community, then, is the entry into human fellowship through awareness of the Sacred. A dimension of transcendence, of that which is spiritually beyond man, must act on him for true community to be realized. We have seen this in Teilhard's "higher pole of consciousness" and in the mystical aspects of jen. There is no discrepancy

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[1] The Teilhardian concept of Omega yields several meanings which are relevant here: (1) It is the supreme center to which all created centers tend; here a comparison is possible with Heaven as a supreme Power or Will; (2) It acts upon man as an attractive destiny all through life; this could be compared with Tao. (3) It is a fusion of all active and passive energies of man, as Tao is a harmony of yin and yang; (4) It is a supreme Plan according to which all creation progresses, as in T'ien Ming, the decree of Heaven; or a creative law of nature, also T'ien Ming. (5) It is a perfect collective Harmony of man-cosmos; all Chinese thought points to this as the ideal. It contains the notion of Way and Goal in One, as Christ-Omega. Hence also the Chinese Sacred includes Tao, the Way, and T'ien Ming, (Heaven).

between the complete development of one's own self and a complete participation in the Whole Harmony to which man belongs. In fact, it seems clear that man discovers himself as well as his neighbor only through a dependence on the Sacred. This is apparent from the meaning of concepts in the Chinese system such as the chung-yung (middle way) or ch'eng (sincerity).

Thus we come to conclude that unity (of man and the Sacred) cannot be contrasted with plurality (communion with others), but is the opposite face of the same coin in classical Confucian and Teilhardian thought. Individuality in man is not separateness, or aloneness in any sense. Within the framework of these two religious systems true individuality is constituted by the act in which man opens himself to a limitless and all embracing Being. This Being we have called the Sacred. An inter-relationship of this kind seems to be the ultimate meaning of the association of men according to Teilhard.[1] The union with the Sacred which individualizes man as a person, or as Confucianists would say, leads him to live by the middle way, is the same force which associates him in communion with his fellows. This

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[1] Cf. Oeuvres V, p. 50.

community of man among men seems to have a religious source in Confucian and Teilhardian thought.

In the light of this generalized statement, it is now possible to relate some data on community from Buddhism to our theme in this chapter. There are three main forms in which relationships to other men in a community of interests appear in the Buddhist religious system. The first of these is what we may call vertical community and was explained at some length in chapter six. A man is necessarily related to those who come after him in the evolutionary line since he wishes to help them achieve Nirvana and may even sacrifice for a time his own final bliss for this end.[1] As we saw, love and compassion toward the neighbor function positively in the psychic growth of both the self and the other.[2] The Buddhist who has evolved toward an advanced stage of psychic interiority can remember that his neighbors formed the background of his attainment by their example of self-sacrifice motivating in him a successful

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[1] See above chapter six, pp. 225-226.

[2] See above chapter six, pp. 235-236, 243, 244.

imitation of it.[1]

The sangha or brotherhood is the external form in which community may influence Buddhist religious thought. The importance of membership in a living, acting community can be seen from the dedication formula recited by monks: "I put my trust in Buddha, I put my trust in the law; I put my trust in the priesthood (or brotherhood)." At the ordination of a monk this formula was recited three times.[2] If the brotherhood were holding a function or wished to pass a resolution in common during the time when any one monk had withdrawn into a state of private prayer, that monk was required to leave his prayer even before he was summoned to take part in the community action.[3] No disciple who takes refuge in these three, the Buddha, the doctrine, and the Order would be reborn according to Buddhist tradition.[4]

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1 Warren cites the story of a Bodhisat in the form of a hare who gave his own flesh for food to a Brahmin who was a god in disguise; this was an example of the ultimate in hospitality. See pp. 275, 277, 278.

2 Warren, p. 396; see also p. 303.

3 Ibid., pp. 386-387.

4 Cowell, I, 2. See also Muller, trans., The Dhamma, p. 247.

Stemming from this external community structure was the inner spirit of brotherhood and compassion. This spirit found its archetype in the historic Buddha who made a vow after he had attained Nirvana to strive for the salvation of all sentient beings. One example of this striving is the Buddhist story told of the ascetic Sumedha who hears that Dipankara, a perfect Buddha, is coming to his village. He throws himself face down across the muddy street and begs the Buddha to walk on his back. Afterward, inspired by the example of Dipankara, he resolves to "help the great populace across the ocean of samsara" before he accepts final Nirvana.[1] Other forms of compassion for the less advanced took the form of charitable service toward the community outside the monastery and all forms of non-violence. Warren lists thirty-three means of attaining sainthood and twenty of them involve some form of public service or private charity e.g., giving a handful of flowers or a mouthful of food to the neighbor.[2]

The Itivutakka says: "All the religious acts of our

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1 Conze, ed., Buddhist Texts, pp. 83-84. See also p. 86.

2 Warren, pp. 485, 486.

life, O Monks, are worth but a sixteenth part of the love of living beings; this love, which frees the spirit, gathers the other deeds within itself;..."[1] The Dhammapada gives numerous exhortations to non-violence.[2] In The Questions of King Milinda, the practice of charity to all comes second only to recollected prayer in the attainment of Arhatship. According to this doctrine love for all beings emancipates the heart and makes it possible to realize Nirvana more quickly.

Compassion appears as one of the major themes in the teaching of the Zen school of Buddhism. One of the many anecdotes which illustrates this is the following:

> Tetsugen, a devotee of Zen in Japan, decided to publish the sutras, which at that time were available only in Chinese. The books were to be printed with wood blocks in an edition of seven thousand copies, a tremendous undertaking.
>
> Tetsugen began by traveling and collecting donations for this purpose. A few sympathizers would give him a hundred pieces of gold, but most of the time he received only small coins. He thanked each donor with equal gratitude. After ten years Tetsugen had enough money to begin his task.

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1 Itivutakka, 27 cited by Cuttat, p. 58.

2 For example, Radakrishnan, trans., The Dhammapada, X, section 1-4. Muller, trans., I, no. 20, p. 199 and also pp. 225, 231, 233, 245.

> It happened at that time the Ugi River overflowed. Tetsugen took the funds he had collected for books and spent them to save others from starvation. Then he began again his work of collecting. Several years afterwards an epidemic spread over the country. Tetsugen again gave away what he had collected, to help his people.
>
> For a third time he started his work, and after twenty years his wish was fulfilled. The printing blocks which produced the first edition of the sutras, can be seen today in the Obaku monastery in Kyoto.
>
> The Japanese tell their children that Tetsugen made three sets of sutras and that the first two invisible sets surpass even the last.[1]

The intimate connection between service to neighbor and the utmost devotion to religion seems to be the main point of this tale. There are several others relating to the same general theme in this collection.[2] Compassion and inoffensiveness were cardinal points of observance for the Buddhist monk. Some insight into the reason for these rules appears in Conze's commentary. He explains that Buddhism teaches the kinship of everything that lives. "By inviting everybody's self to enter our own personality, we break down the barriers which separate us from others." The aim of such practices, according to Conze, is that the monk may reduce his sense of separateness and thus expand himself

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1 Reps, pp. 35-36.

2 Ibid., pp. 42, 43, 53, 66.

boundlessly as he identifies with more and more living beings. In Buddhism a habit of thinking in this way is called the "practice of the Unlimited."[1] That is, it flows from enlightened perception of the Oneness of all beings.

The Buddhist system is founded on an overwhelming sense of the Sacred as Oneness, perceived through enlightenment. All multiple elements including myself, my neighbor, and the cosmos are seen as existent through the Sacred. Prajna, the wisdom of intuition, is a seeking for unity on the most complete (ontological) level. One who has prajna can attain no further unity in any sense.[2] Buddhists understand this unity to be anti-un-Being, without limit. It coincides with our notion of the Sacred as theoretically described in chapter two. Within the Buddhist framework it is regarded as an absolute value.[3]

Thus a spiritual Unity is the base of the Buddhist approach to all contingent reality. It is also the single most important condition for community of human life in classic Confucian and Teilhardian thought. Apparently

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1 Conze, Buddhism, pp. 61, 128.

2 Suzuki, p. 86.

3 Conze, ed., Buddhist Texts, pp. 169, 173, 175.

then we can say that Buddhists have a sense of ontological community with all people and things i.e., a perception of their oneness in the Sacred. To a western Christian this notion may seem far fetched since the concept of a community in the West begins with knowing separate people, then loving them, and perceiving them as united in the Sacred. Westerners tend to begin with consciousness of men as multiple and think toward a deeper lying union.

Classical Hindu and Buddhist thought emphasizes the realization of One-ness in all being as the "correct" view of the world. In a sense, the monk or layman works toward this perception through compassion, self-sacrifice, and non-violence, prior to enlightenment. At that level the Christian and the Hindu should be thinking along the same lines. But life really begins all over or ascends to a completely new level of experience when ontological Unity is realized. The Far East has no monopoly on such a realization; Teilhard's description of it is called the divine milieu.[1] Obviously a perception of ontological Unity could not be called community in any sense if the person were "dissolved" into an indistinguishable mass. But as we saw in chapters

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[1] Cf. above chapter five.

five and six, Nirvana or enlightenment, when interpreted in its own cultural frame, only serves to heighten the awareness of a self-reflective mind choosing freely. The Sacred, as we said, is the ultimate source of the true self.

Since this is true within the texts examined, two essentials of community are therefore preserved in the Buddhist concept of One-ness: a union of all in the Sacred, and the persisting differentiation of the self. A difficulty may arise here for some western thinkers, since the idea of a substantial self as separate is thought to be necessary for community.[1] Teilhard does not hold that individuality is constituted by separateness.[2] His idea of a final solution to the problem of human unity (what we have called community) is not in some moral or institutional form, such as the United Nations. But it is in a spiritual "fusion effected from within, upon a group of thinking beings, by means of the ultimate focus of their co-reflection."[3] Each

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1 Paul Tillich, Christianity and the Encounter of World Religions (New York: Columbia University Press, 1963), pp. 74-75.

2 Karl Rahner agrees with him on this defining individuality as a sharing in the community life of God. The Christian Commitment, C. Hastings, trans., (New York: Sheed and Ward, 1963), pp. 79, 80 ff.

3 Oeuvres VII, p. 358.

grain of thought, writes Teilhard, will be "carried to the height of its own consciousness" and will become the incommunicable, partial, elemental expression of "a common Consciousness on the whole Earth...."[1]

The heightening of interiority in each person is conceptualized by Teilhard to be at the same time a participation in transcendent Unity. Teilhard's concept can converge in meaning with the ultimate One-ness seen in Nirvana.

From an examination of data on man's communion with others in the Sacred, we can state the following conclusions. The problem of the self of man existing vis à vis a group situation is stated as closely related to the religious relationship in the three systems of thought here discussed: Teilhardian, Buddhist, and Confucian. Union with the Sacred is conceived of as the milieu in which man discovers both himself and his neighbor in all three systems. Buddhism does this negatively with regard to self.

Differences of emphasis in the cultural expression of the problem are quite marked. Teilhardian thought stresses human participation in the One through the multiple, but

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[1] Ibid., p. 46.

gives more attention than is common in the West to the ultimate Unity of all. Confucian thought takes a similar approach treating the ultimate Unity mainly by implication rather than by direct statement. There is no doubt, however that the transcendental dimension exists in classic Confucian thought and that it forms the absolute resting ground of all appeals for goodness, or fellow feeling in man.

Buddhist thought is so completely centered on the Unity of all being that it appears to neglect the human community as multiple. Nirvana is not conceptualized as a social state in any western sense. Yet the ultimate condition for community is present and innermost within the framework of Buddhist thought. And at the stage when emptiness is realized as form, there must be an integration of the Sacred (the One) with all perceived phenomena including the human other. Compassion and self sacrifice are important aspects of the Buddhist religious system. From textual evidence there is no reason to conclude that the multiple is denied existence.

Conclusions

Our purpose in this chapter was to examine the function of human interrelations in man's concept of his religious destiny. In the first section we discussed the concept of personal-social harmony in classic Chinese texts and in Teilhard. There we found a convergence on the theme of man's involvement in a totality of harmonized interrelations at the personal and social levels. Both the personal and social aspects of man's life are treated as intertwined in the religious ideas of Chinese and Confucian thought. A harmony of the individual with the group on an ascending scale of complexity was visible in both sets of texts studied. The effects of this harmony are thought of as producing human participation in cosmic order or harmony in both systems. Man's knowledge of cosmic processes appears to be central to Confucian wisdom in somewhat the same way as awareness of evolution on all levels is a key to Teilhardian thought. The Chinese texts also give us another view of the interworking of the within and the without and throw light on the concepts of radial and tangential energy in Teilhard as they could possibly by phrased in another culture. Analogues used in the Confucian texts show a constant awareness of human process or movement through

presentation of man in interlocking stages of personal-social development.

Man's need to actualize himself through creative human contact, a theme always characteristic of Teilhard, was studied here in the classic Chinese concept of jen. In addition to the meaning of "Goodness" to the neighbor, service, and unaffected love, other aspects of the meaning of jen are shared by Teilhard with Chinese thought. Jen may be seen as a combination of inner reflection and neighborly service. It includes the sense of human solidarity in a common destiny and this, of course, resembles the common consciousness described in Teilhard's work. Lastly, jen has a transcendent dimension in the higher or spiritual unity which it effects.

Our concluding section discussed some elements of the Buddhist system which seem compatible with a sense of community. We noted the constant stress on compassion in theory and practice as alleged by the Buddhist texts, the exalted sense of brotherhood common to the Buddhist monastic tradition, and the frequent allusions to fraternal love as requisite for sanctity.

Our major point in the section was, however, that the ontological Oneness, which is a universal Buddhist ideal,

could be conceived as including the bond of union with one's fellows and that is seems arbitrary to judge Buddhist thought as necessarily divergent from one western concept of community. Our argument on this point rests mainly on two bases. It has been shown in chapter five that Nirvana connotes a highly sensitive state of inner awareness in which the human process of self-reflection in knowledge and freedom is at a climactic height. Considering this and also that an ontological sense of union with all being in the Sacred is necessarily implied by Buddhist texts, then the community of men in Omega (God) that is professed by Teilhard apparently converges with it, since both the union and the basic elements of differentiation are preserved.

What we are proposing is that these two concepts of community can meet at the level of the Oneness of all created being. There is no doubt that they differ in their accidental structuring, e.g. no texts on Nirvana suggest that it must be a state of moral, social, or psychological cooperation among men. The differences on this point remain. But Teilhard's thinking suggests that oneness of men in the Sacred is a more paramount base of community than social interrelations, since he reasons from awareness of a higher and transcendent Wholeness of consciousness

"downward" to individuals cooperating in a society.

CHAPTER NINE

Confucius, Teilhard, and Buddhism: The Cosmos in Man's Religious Relationship

The function of the cosmos in man's religious life seems to be an extension of his relationship to the community of other men, or perhaps a different form of it. The "cosmos" as we refer to it here denotes nature in all forms other than man. In this chapter we shall refer to it chiefly under the aspect of more primitive natural forces such as the sun, moon, water, winds, earth, sky and sea. Section one explains briefly the place of the cosmos in Indian religious systems and the Zen school of Buddhism. This will form a whole with the concluding part of chapter eight where man's relationship to the human community was described in classic Hindu and Buddhist thought. The second section of this chapter is concerned with the Confucian outlook on the cosmos. It can be subdivided into two major parts: the universe is seen as a mediator between man and the Sacred, including man's effort to enter into cosmic harmony and to contact the Sacred through that harmony. And secondly, man's growing awareness that he forms one totality or whole with the cosmos and hence with the Sacred. The conclusion includes all the aspects of the human religious process in which man interiorizes the

Sacred through unity with the cosmos. The resolution of the process is of the same general kind as that seen in the last chapter; man is opened out to all the influences which define him through the spirituality of interior contact with the Sacred.

The Cosmos in Indian Systems and in Zen

There is a statement of the connection between the Sacred and cosmological events in the Gita. Krishna says:

> The entire universe is pervaded by me in that external form of mine which is not manifest to the senses. Although I am not within any creature, all creatures exist within me.

and also

> I am the heat of the sun; and the heat of the fire...I let loose rain
> Arjuna, I am the cosmos revealed, and its germ that lies hidden.[1]

The impression we receive from a careful reading of the Gita is that the innermost core of all created nature is the One Real. The ultimate origin of the world (or worlds) is attributed to Krishna[2] and he projects into the realm of phenomenal existence through prakriti, a set of appear-

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[1] Gita, Mentor edition, pp. 80-82.

[2] Ibid., p. 70.

ances.[1] Traditional Hindu thought back to the time of the Upanishads understood that the cosmos is a unity and that man shares in that unity. In some profound sense, the Atman (or ultimate ground) of man was known to be identical with the eternal ground of the ever-changing cosmos. Man was able to perceive this union through enlightened spiritual knowledge, climaxed in Nirvana.[2]

It is interesting to note the same concept as expressed in Teilhard's Hymn to the Universe:

> For him (the man of pure heart) objects have lost their surface multiplicity; in each of them according to the measure of its own particular qualities and possibilities, God may be truly laid hold on. The pure heart is of its nature privileged to move within an immense and superior unity... the effect of this contact with God must be to unify it to the utmost core of its being;...[3]

Seen from a different angle, this is the unity of Nirvana already discussed in chapter five. The Atman has a transcendent dimension in the meaning of the Hindu text, and thus the cosmos does also, since they merge in their association with the all-pervasive Real. The set of sppearances

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1 Ibid.

2 Zaehner, p. 110; Gita, Mentor ed., pp. 54, 55, 67.

3 Pierre Teilhard de Chardin, Hymn of the Universe (New York: Harper and Row, 1965), p. 124.

associated with prakriti may relate to Teilhard's "surface multiplicity" without straining the context.

Later Hindu or Tantric thought placed a heavy emphasis on human recognition of the identity of the world of the senses and the Sacred.[1] Buddhism in its Mahayana form is particularly clear on this:

> If you want to follow the doctrine of the One, do not rage against the World of the Senses: Only by accepting the World of the Senses can you share in the true perception.
> ...
> Let the One with its mystery blot out all memory of complications.
> Let the thought of the Dhamas as All-One bring you to the So-in-itself.[2]

In this Mahayana text from China and Japan the So-in-itself is understood as an Ultimate, the Sacred. The essential point is that the multiple world must be perceived as Unity. The becoming and destruction of the sentient world are seen by real Buddhas as one with eternity, says Huang Po.[3] Chinese manuscripts of Buddhist teaching show a recognition of the cosmos as a multiple form of the same mysterious Oneness. The exhaustible and the inexhaustible are identical

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1 Buddhist Texts, Introd., p. 13.

2 Buddhist Texts, p. 297.

3 Blofeld, The Zen Teaching of Huang Po, p. 129.

according to the Zen teaching.[1] In Indian religions the term for the passing scene or flux of events is samsara and many texts in classical Buddhism protest the ultimate unity of samsara and Nirvana.[2]

There is a similar line of thought in Teilhard's view of the universe. He sees the truly spiritual man as one who does not separate himself from the cosmos, but more deeply penetrates into "the love of that unique, boundless Essence which penetrates the inmost depths of all things..." Purity, for Teilhard, lies in a chaste contact with that which is "the same in all."[3]

Early Buddhist cosmology sometimes takes symbolic forms as in the mudra, or gestures of the Buddha portrayed in iconography. In the diamond handclasp, Kongo-gassho,[4] the two hands of the Buddha are joined to indicate the co-existence of two inseparable worlds. These two, the Diamond world, and the Matrix world, express two aspects of cosmic life, the spiritual and the material. In the first,

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1 Blofeld, The Zen Teaching of Hui Hai, p. 65.

2 Cf. chapter five, last section.

3 Hymn to the Universe, p. 64.

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the realm of the eternal, indestructible action and knowledge is termed the diamond world, where the Buddhas exist. The left hand of the Buddha connotes the Matrix world where are sentient beings, phenomenal, perishable, and material. The unity of the gesture conveys both duality and non-duality, that the Buddha and all beings are One.[1]

In Buddhism there is a very true sense in which all sentient beings are regarded as involved in the process of becoming One. They form a profound unity with man giving him a secret "message" or indication of their rhythmic laws. Chinese Buddhism of the fifth and sixth centuries A.D. has preserved for us several "riddles" (mondo) which make this point:

> Ungan (雲巖曇晟) asked a monk: Where have you been? Monk: We have been talking together on the rock. Master: Did the rock nod or not? The monk did not reply, but the master remarked "The rock had been nodding even before you began to talk.[2]

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1 Saunders, Mudra, pp. 33, 77, 78. Each of these worlds is present in each hand. The four fingers represent earth, air, fire and water, and the thumb represents the Void (or the Sacred).

2 D. Suzuki, Studies in Zen (New York: Philosophical Library, 1955), p. 195; see p. 192 for a conceptualization of man's process of unity with nature.

Man is expected to penetrate the harmony which unites him to the rock. That penetration can never occur except through the bond of the ineffable Oneness in which man discovers nature as himself. All three of these ideas -- the unity of the Sacred and the cosmos, its mediation to man of his own harmony, and man's recognition of his intimate communion with it -- all are neatly summarized in Suzuki's essay on the role of nature in Zen Buddhism.[1]

In the western tradition of Christianity there has been, for the most part, a dividing off of nature from man. This is noticeable in the interpretation of Genesis that bids man dominate the earth and subdue it. To some extent the solidarity of man with nature was re-emphasized in Franciscan spirituality and in the reactions of men like Bruno to the Copernican revolution. But by and large, man's separation from the natural world has been a concept commonly considered to be compatible with Christianity. This may be seen in the Protestant ethic and in the Western tendency toward capitalistic exploitation of natural resources. Nature appears as a brute fact estranged from man. In such a perspective man considers nature as an <u>object</u>

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[1] <u>Ibid</u>., several mondo (問答) are given as examples of Buddhist teaching on nature.

outside himself, and therefore it can be called an "objective" view.[1]

Zen Buddhism, on the other hand, takes a more "subjective" view which turns for a focal point to man himself. Man retreats into himself and there, conscious of his own identity, he finds that he is part of nature. As in the Teilhardian perspective,[2] man looks back at the evolution of the whole cosmos in history. He finds that it took nothing less than the whole of nature to produce him and that he[3] cannot find himself outside nature. So by answering the question of his own self, he also answers the question of animate and inanimate nature. He finds his sharing with the universe.

The ultimate result of such a "subjective" view of the cosmos is not to reduce it to an emotional or sentimental expression of man's imagination but to reinforce the participation of man and nature in the same transcendental Unity. If a man looks at a mountain from the vantage point

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[1] Ibid., pp. 180-183. There is no intention to convey here that the "objective" view is necessarily "less" Christian than the "subjective" view. They are different, and Teilhard's perspective is closer to the latter.

[2] Oeuvres VI, p. 26.

[3] Traveller, p. 133.

of his deepest inner awareness, he does not reduce the mountain to himself. By entering into a profound knowledge of the Sacred as his own identity, he then sees that the identity of the mountain is akin to his own. The dichotomy between himself and the mountain is preserved because he is One with it. This is the same complete paradox which we saw in chapter five: the Sacred, discoverable as the Real in each thing, preserves the differentiation among things by union with them. As Suzuki has said, pure subjectivity becomes, in the end, pure objectivity.[1] When I first studied Zen, says the ancient mondo, mountains were mountains. (They were divided off from me). When I began to learn Zen, mountains were not mountains. (They were close and even identical with me). But now that I really know Zen, mountains are again mountains.[2] Their true identity is restored in the Oneness of my perception. Through the Sacred they are themselves but they are also myself.

Teilhard's Cosmic Sense

In the Hymn to the Universe the same line of thought

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[1] Ibid., pp. 183, 188, 192. See also Reps, p. 11.

[2] Suzuki, p. 187.

is visible. Teilhard addresses his own soul:

> The true union (you) seek with creatures that attract you is to be found not by going directly to them but by converging with them on God sought in and through them. It is not by making themselves more material, relying solely on physical contacts but by making themselves more spiritual in the embrace of God that things draw closer to each other and following their invincible natural bent, end by becoming, all of them together, one.[1]

Teilhard's scientific perspective also has a peculiar kinship with this kind of thought. Man has to be submerged in nature (and Nature) to make any kind of sense for Teilhard. He deplores the dichotomy that has separated man from the physical world and its history using as an excuse that man's freedom of mind and will, or his spiritual value is far higher than the universe. In fact, Teilhard sees this artificial separation as the root of Western misunderstanding of man's nature.[2]

Diagnosing the religious movement of modern times, Teilhard recognizes in it a human consciousness of the Universe, perceived as a Whole, and really becoming a kind of

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[1] Hymn to the Universe, p. 110.

[2] Oeuvres VI, p. 26. He is not a-typical of modern science in this. Cf. Heisenberg, Physics and Philosophy, p. 81.

cosmic God for man. The shape or form of the God is not yet clear, writes Teilhard, but man already sees His power as vast and mysterious as the cosmos, as immediate as life, and as related in some way to our own action.[1] It was Teilhard's aim to explore some of the avenues of this movement toward a natural religion, a religion of the cosmos. From this aspect, he saw all things "Christian" and "human" coinciding. For Teilhard, the transcendent and personal God was not a contrasting spiritual "pole" to the evolving Universe, but entered into an intimate connection with it, raising the human mass to a unique union with Himself.[2] Through the evolution or process of the cosmos, Teilhard visualized being as tending toward a maximum, and the Real as becoming ever more actualized.[3] The Spirit of the Earth is the cosmic impulse in which man is incorporated; by it the multiple

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1 Cahiers IV, pp. 11, 12. For Teilhard, the Sacred is always present in the heart of things, but always beyond them also. The cosmic Christ is the Christ-Omega in his present evolving form. Omega is always associated with that which is above the human. Thus, the Cosmic God is a perception of the Sacred, a transcendent God, under the aspect of the cosmos.

2 Oeuvres V, p. 104.

3 Cahiers II, Spirit of the Earth, p. 61.

rises attracted by the "already One."[1] Seen in this light, religion seems to be not so much an individual institution or option, but man's awakening consciousness of the existence of God in the cosmic unfolding of spirit.

Confucian Ideas of the Cosmos

Man's entry into the creative dynamism of the universe is not exclusively a Teilhardian idea. It forms one of the basic foundations of Confucian thought. Confucius never presents human life as lived in the abstract; man is seen as immersed in his cosmic situation.[2] Movement is the most prominent characteristic of the cosmos in the classic Confucian tradition. The earth's changes are imperceptible but no created being escapes them. They progress toward a harmony based on the balance of creative and receptive kinds of energy. A Confucian perspective presumes duality, the "ten thousand things" of creation, but these are seen as building up a harmony or oneness in their Totality. The Chinese way of thought gives one the impression that wisdom will arrive at a synthesis through a true inner knowledge of

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1 Ibid., p. 63.

2 Maître K'ung, La Grande Sagesse, p. 63.

the "ten thousand things" whereas in India, it seems that only by surrender to Oneness can diversity be really known. There is a moving process which includes both Unity and differences in both cultures.

Symbols of the variant forms of cosmic harmonies within the Chinese system are collected in The I-Ching or Book of Changes, an ancient classic dating back more than two millenia. According to Legge, Confucius knew and studied this book, revering it as a source of wisdom. It contains a series of rather abstract prophetic verses associated with a system of mathematical symbols. The basic set of referents is two lines, one long, denoting creative force or motion, and the other a broken line (two short lines) meaning receptive or yielding force.[1] From the most ancient times, the Chinese were aware of the phenomenal world as a whole which moves, has life, and contains diversities or oppositions. They explained this concept in two main

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[1] These were combined in groups of three each to form trigrams. The Chinese notion of unity is connected with the number three. By means of various mathematical combinations of these two elementary forms, a set of sixty-four double trigrams, or hexagrams is built up. These are associated with changes in cosmic harmonies and also with the fortunes of men. Cf. James Legge, trans., The Sacred Books of China, Part II: The Yi-King (New York: Charles Scribner's Sons, 1899), p. 12.

ways. One was the theory of the five elements in which earth, water, fire, wood and metal were thought to succeed each other in cycles of time.[1]

Another way of conceptualizing the phenomenal world was the "dark and light" idea originally connected with the shadowy or sunny sides of a mountain -- as agricultural terms. Later these terms, yin (the dark) and yang (the light) were associated with the alternative or complementary cosmic energies which had already been described in the traditional I-Ching.

In the introduction to the I-Ching, the origin of its symbolic figures is attributed to a sage, Pao-hsi, who contemplated the harmonious movements of the heavens, earth, and his own person, and then devised the trigrams to "exhibit fully the spirit-like and intelligent operations" in nature, and to classify the qualities of all things.[2]

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1 Sometimes these were conceived as five ages of the universe, spatial directions, or primary colors. Note that Chinese thought is usually situational and has perennially a sense of space and time. The ideogram used for these five "elements" could be more accurately translated into English as five forces, or five acts. This very ancient concept was gradually replaced by the second theory.

2 Legge, Introd., p. 11. See also p. 360.

According to the commentary on some of the hexagrams, we can discern the pattern or attitude of the Chinese toward the cosmos. A series of evolutionary changes or transformations was always in process on the earth, in their view. These were believed to be the work of Heaven (a spiritual power), and they achieved their completion on earth.[1] Classic Chinese thought conceived of cosmic process as an interworking of the two complementary energies mentioned above.

"Heaven produces the teeming multitude," says an ancient Chinese ode.[2] In the I-Ching, the ten thousand beings arise from the creative dynamism of one spiritual power.[3] The inmost being of phenomena was thought of as movement or process. When man investigates the inscrutable and spirit-like nature of things, he understands their transformation processes. According to The Great Learning, this is the ultimate kind of knowledge which brings wisdom. The man who can penetrate the harmonies of created beings in process attains to a spirit-like existence unconditioned by place.[4]

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1 Ibid., pp. 356, 366.

2 Cited by Chan, p. 5.

3 Legge, Appendix III, pp. 355 ff.; Appendix V, p. 373.

4 Ibid., p. 354, 390.

The ten thousand things find their perfection, their completion, in man.[1]

Alternate or complementary forms of the changing cosmic rhythms are symbolized in the I-Ching by the conjunction of Ch'ien (heaven) and K'un (earth). Connection of both is necessary to form any one kind of being, according to the I-Ching. As forces of spiritual and material energy they operate together to produce all the transformations of living types. Teilhard's concepts of the within and without are similar in meaning to these concepts.[2] As with the Chinese, his thought system is founded on the notion of being as process and of the multiple as rooted in One, all-pervading Unity.[3]

The human response to cosmic process is a major point of emphasis in the Confucian system. When man comprehends the harmonies of nature they can become a means of harmo-

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1 Bergeron, Mother St. Ina, "Mencius and the Defense of the Human," International Philosophical Quarterly. Unpublished article (1965), citing The Book of Mencius 7:4.

2 Another contemporary concept of the operation of opposites in the cosmos can be seen in Alfred N. Whitehead, Process and Reality (New York: Macmillan Book Co., 1929), p. 531.

3 See above chapter six, p. 204, and pp. 359 and 363 of this chapter.

nizing his own thought and values. As in Teilhard, man's own being, his experience and judgment form the perspective for a view of cosmic evolution.[1] The "dialogue" which man may have with the cosmos is viewed in this chapter from two angles which seem to be compatible with a Confucian value system. First, the harmony that man can establish between himself and the cosmos is a new realization of himself and of the Sacred. Secondly, man can then realize his union with the universe in a larger Totality. In the movement of man toward the Sacred, these two stages form one interrelated whole. Establishing the harmony of his self with cosmic rhythms, man is already actualizing the Tao (or Sacred) under the form of nature's law. The entire framework of Confucian thought grows out of an awareness of the interrelations between heaven, earth, and man.

Man's Harmony with the Cosmos

The I-Ching portrays a sage as one who is perfected in knowledge and love, thought and action, through his harmony

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[1] This kind of approach toward nature is present also in Zen Buddhism. Cf. Suzuki, p. 197.

with heaven and earth.[1] There is also the suggestion that he completes the nature of created things by adapting his life to them. Man, therefore, can confer a measure of being upon cosmic phenomena by his absorption of their growth process in his own inner experience.[2] Thus the Way of Wisdom that we saw portrayed in The Great Learning completes the meaning of the I-Ching. It is the whole process of created evolution, exalted as the height of wisdom in The Great Learning, which is sketched out symbolically in the I-Ching for man's contemplation.[3] When man traces things to their beginning and follows them to their end, he is said to understand life and death. Confucius himself is said to have possessed this understanding to a remarkable degree.[4]

Thus, the pursuit of inner awareness of the process of natural evolution was held in high value in classic Confuc-

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1 Legge, pp. 354, 417.

2 "Confucius: Witness to Being," p. 539.

3 In the shape of hexagrams of six lines each, the bottom two lines are said to represent earth, the top two lines, heaven, and the central two lines, man. So all three powers are shown in their interacting operations within any one symbol. Legge, Great Appendix, p. 351.

4 Chan, pp. 111-112.

ian thought. Furthermore, such knowledge included an understanding of how matter and spirit are interrelated in each thing.[1] The Chung-yung says:

> How abundant is the display of power of spiritual beings! We listen to them but do not hear them. They form the substance of all things and nothing can be without them...[2]

What the superior man understands in the interaction of Heaven and Earth is really the transcendent Way, "extensive, deep, high, brilliant, infinite, and lasting."[3] The spirit world is all around him, one which he "contemplates without seeing," and "listens to without hearing." Through it he can comprehend the raison d'etre of the material world.[4] Reaching the state of equilibrium and harmony with heaven and earth, man discovers himself to be in the ultimate balance point which is the middle way (the Chung-Yung). This is another way of saying that he reaches Tao (the Sacred), the extreme limit to which cosmic movement has brought him.

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1 The Chinese had two or three different concepts which indicate that even the animal forms of nature contained "subtle" or psychic principles. See Legge, Yi-King, p. 355.

2 The Chung-Yung, trans., Chan, p. 95.

3 Ibid., p. 109.

4 Maître K'ung, p. 32.

His point of arrival is in the zone of the spiritual which the cosmos both conceals and reveals. Through true knowledge of spirit moving within the cosmos, man perceives the balance point within every part of the cosmos.[1] In the I-Ching this balance point is the stability to which all changes are referred. Within its unity arise all the modes and times which succeed each other in harmonious action.[2] If man listens, by interior awareness, to what the cosmos is "saying" to him, he can overcome his selfish desires and enter the sphere of unity (Tao) with all creation. Within earthly multiplicity man can recognize heavenly unity and he himself becomes the means by which the cosmos (earth) is joined to heaven.

Man's hearing the cosmic message and expressing it in himself becomes the act of his contact with the Sacred. This concept is the heart of the meaning of ch'eng (sincerity) which we discussed above. In the movement of cosmic or natural situations he can understand and contemplate their ultimate meaning. "To become ch'eng is the Tao of

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1 "Confucius: Witness to Being," p. 542.

2 Ibid., p. 549.

man," says the text of the Chung-Yung.[1] Because it is his deepest inner equilibrium, ch'eng authenticates man and he is perpetually renewed by following it.[2]

Sense of Unity or Totality in the Cosmos

When he attains the perfect balance point between the harmonies of earth and himself (the Middle Way), man's vision of the Sacred becomes the focus of unity through which all these harmonies are coherent for him. Man can then recapitulate in himself all of creation because his comprehension of it orders, disciplines and interprets it. Man alone, in the classic Confucian view, can sum up the meaning in the cosmos and order it toward the ultimate decree of Heaven. As he knows the direction of the cosmos, he also sees his own proper direction -- Heaven.[3] In the Confucian scheme, there is an ascending line of relationships which culminates in a state beyond man -- T'ien (Heaven) which is Oneness, a mysterious Unity. The five

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1 Bergeron, M. I., trans., Text de Confucius, base de Chung-Yung, Maître K'ung, p. 89.

2 "Confucius: Witness to Being," p. 550-551.

3 Bergeron, trans., The Chung-Yung, Maître K'ung, p. 76.

basic social relations[1] are founded on three moral forces. And these three (wisdom, goodness, and courage) are activated by one force which crowns them all. The mysterious One is the source of all human efforts and awaits them at the end of their process. The Chung-Yung says:

> That which one has (with) knowledge of the three moral forces
> That which one acquires by study
> That which one acquires by suffering
> That knowledge gained is <u>One</u>.
> When one follows the three moral forces naturally
> When one follows them with satisfaction
> When one follows them in struggle
> The result acquired is <u>One</u>.[2]

This <u>One</u> is understood to be the origin and end of human life, creating its meaning or coherence. Behind the multiplicity of the visible, ancient China discerned a secret unity. A whole-ness is seen not only in the total interdependence of man and the universe, but also in the superior order (decree of Heaven) which the cosmos affirms.[3] Within the solidarity of itself and man, the cosmos reveals the Presence of a superior Being. This is one

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1 Prince-minister; father-son; husband-wife; teacher-student; friend-friend.

2 <u>Ibid.</u>, pp. 79-80

3 "Confucius: Witness to Being," p. 541.

of the ideas behind the concept of Heaven, an absolute Ruler whose Way (Tao), is the path of man's true growth.[1] Tao, then, has the sense of a road which man follows. It leads him with a kind of certainty toward an end.

> Only those who are absolutely sincere can fully develop their nature. If they can fully develop their nature, they can then fully develop the nature of others. If they can fully develop the nature of others, they can fully develop the nature of things. If they can fully develop the nature of things, they can then assist in the transforming and nourishing process of Heaven and Earth. If they can assist in this transforming and nourishing process, they can thus form a trinity with heaven and earth.[2]

The starting point of this interior set of relations is openness to the "word" of heaven through ch'eng, sincerity. Heaven communicates itself to man through his consciousness.[3] Having listened to the inner "word," man can renew other men and the cosmos, bringing all to an ordered completion in harmony. The transforming and nourishing process which he sets in motion further encompasses him as it proceeds and he becomes more and more able to find a harmonious center between Heaven and earth. This text is a

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1 Ibid. See also Chan, p. 16 and 6.

2 Chan, p. 107.

3 Waley, trans., The Analects, III, 13.

kind of summary of the interrelations in Chinese cosmology and psychology in the context of Ultimate values.

Having perceived an inner harmony in all, man can act to restore the solidarity of heaven and earth through ritual, li.[1] By ceremony, reverently performed, the cosmos is again offered to the One. The meaning of created things becomes clearer to man within a higher order, the order of oblation.[2] Thus the person who grudges a sacrificial sheep for ritual, prevents that animal from becoming a passage for man to the Transcendent. The meaning of li is to link the visible (or cosmic) to the invisible. It functions as a religious act depending for efficacy on the purity of man's inner dispositions.[3] Li encloses the sum and substance of man's acts, words, and deeds toward the Sacred. According to ancient Chinese custom, the prince or ruler performed yearly a sacrificial rite concretizing the dependence of all under his rule upon T'ien Ming, the decree of Heaven.[4] Officially, through the ceremony of an oblation, the prince

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1 Maître K'ung, p. 29.

2 Waley, trans., The Analects, III, 17.

3 Waley, trans., The Analects, III, 12.

4 Maître K'ung, pp. 27-30.

ordered his realm and his subjects to Heaven; he summarized publicly the private meaning of every ritual gesture -- a joining of the cosmos to the One. The significance of li in this chapter is as a concept of the Chinese system conveying man's awareness of the transparency of the cosmos and of all created action.

In Teilhardian thought we saw a similar concept in consummatory action where the Sacred and the visible become one.[1] At a deeper level there is a similarity between li and that "sense of unity" or "grasping of what is common to all things" which Teilhard calls the "divine milieu."[2] Or as he describes it in Le Phénomène Humain:

> ...that irresistible instinct in our hearts which leads us toward Unity....A sense of the Universe, a sense of the All, the nostalgia which seizes us when confronted by Nature, Beauty, Music -- these seem to be an expectation and awareness of a great Presence.[3]

The Chinese concept of li stresses also the openness of visible reality to a transcendent Presence. When joined with the notion of jen (goodness) the community of men and

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1 See above chapter seven.

2 Le Milieu Divin, p. 159; Eng. trans., p. 108.

3 Le Phénomène Humain, p. 296; Eng. trans., p. 266.

the cosmos both relate to the sense of unity in the All. Teilhard's thought has a similar viewpoint -- neither the neighbor nor the cosmos can be understood out of the context of the Sacred. The cosmic element in Teilhard's system is a completion of his whole evolutionary theme. Cuenot describes it as one of the three principle aspects of Teilhard's thought, the others being the Christic and the human.[1] In the Confucian system three corresponding themes constitute the famous triad: Heaven, Earth, and man. It seems significant that the entire structure of both systems should be so similar in summary form and that in both cases, interrelations should be conceived of as a process.

Corresponding Ideas in Teilhard

The interacting stages of this process which we just viewed in Confucian thought can now be seen in Teilhardian thought. Man's entry into harmony with the cosmos, his contact with the Sacred through it, and his consciousness of the Totality or Whole which he forms with the cosmos in the Sacred -- these are the major points of our comparison. Teilhard is preoccupied with the organic unity of the world.

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1 Cuenot, p. 29.

He makes it clear in Le Phénomène Humain that his purpose is to sketch out an organic whole which is unfolding. The cosmic and human levels in his vision are always seen as one. He writes to his Father General, "...since my infancy, my spiritual life has been completely dominated by a profound sense of the organic reality of the World..."[1]

At the level of biology and psychology, Teilhard treats man's harmony with the cosmos in Le Phénomène Humain.[2] For Teilhard there is one ascending line of interrelated forms in the cosmos, culminating in man. The universe, he says, is simply one vast system convergent upon itself organically and psychically. On the human level, the energy of altruistic action is nothing other than a new human form of the harmonious interrelation of corpuscles composing the cosmic stuff. This system is so interrelated that biological symbiosis, if extended to a further evolutionary level, becomes ethics.[3]

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1 Cited by Pierre Leroy, S.J., Pierre Teilhard de Chardin tel que je l'ai connu (Paris: Librairie Plon, 1958), pp. 55-56.

2 Le Phénomène Humain, pp. 30, 198-199; 270; Eng. trans., pp. 35, 180, 243.

3 Oeuvres VII, pp. 214,215.

A cosmogenesis (universal cosmic growth) occurs, says Teilhard, across all levels from the simplest material forms to human reflective and free action. One solidarity is thereby established for all.[1] We can detect here the scientist describing that close link of man to cosmic harmony which is presupposed by the Chinese in the I-Ching. But it seems that in Chinese thought there is always present the idea of a response, man chooses to investigate cosmic harmonies and having become wise through knowledge of creation, he rectifies his own heart. Teilhard is concerned also with human response as he says man is evolution become conscious of itself.

But he studies man's reaction to cosmic movement more in detail in the two complementary dimensions of faith, one a faith in God, conceived as "On High" and the other a faith in the future of the world. Teilhard recommends that

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1 Oeuvres VII, pp. 219-220. The term of our comparisons between Teilhard and Confucius centers on the harmony between man and the Sacred within the cosmos. Confucian texts do not contain the notion of linear evolution but only of evolution in the more general sense of constant process, or change. The three themes of this study are not all present in all three systems. Social and cosmic harmony is the one applicable within the Confucian context. Hence, the emphasis on man's organic solidarity with the cosmos.

these two dimensions be wedded together in a concept of the Sacred within the cosmos moving it toward consummation -- a union of God and the world.[1] Conceived in this way, the Sacred is similar to a great primeval design or plan which brings to a climax universal unity. It is comparable to the Confucian concept of Tao, a natural order thought to be the expression of Heaven, a Way or Path that man may discover which uncovers for him the invisible world.[2]

The total maturation of all created things within the Sacred is pictured by Teilhard as a Christogenesis, the growth of a cosmic Christ. He sees Christ not only as a historical Savior and Redeemer in the traditional sense, but as the junction point of the entire created universe with God.[3] This seems to be a Christian formulation of the concept of the ultimate law or "decree of Heaven" said by Confucius to be found by man in the cosmos. There is no indication in Teilhard's thought that the ultimate nature of the Sacred should be in any way reduced by its communion

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1 Oeuvres V, pp. 348 ff. See the diagram on p. 349.

2 Ibid., p. 403.

3 See for instance Traveller, p. 143; Oeuvres VI, p. 196; Oeuvres VII, p. 272; Oeuvres V, pp. 402-403; Cuenot, pp. 57, 153.

with the cosmos. While reaffirming the actuality of the Sacred in all created things, he is at pains to insist on the "primordial transcendence" of God. The image Teilhard gives us is that of a "God of Cosmogenesis" acting in the manner of a uniting Cause, but appearing in the shape of the powers and dimensions of the world.[1] As described, this God is both cosmic and personal, since in Teilhard, the personal folds in on itself in intense spirituality and is the Universal.[2]

Within its own western context, the "cosmic Christ" is a concept of a Supreme Being in contact with visible reality. A similar kind of contact is established by the man who is Jen (Good), who practices li (ritual) toward all creation, or the sage who reaches the heart of the Middle Way. According to the Confucian system the sphere in which the sage lives is called an identification with Heaven. There is even a double method of presenting Tao in so far as it means the Way of Heaven present to all and everywhere -- thus no one can leave it for a moment. On the other hand, the Tao of man needs to be constructed since

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[1] Oeuvres VII, pp. 158, 270.

[2] Oeuvres VI, p. 113, 135, 136.

man is not always conscious of the presence of Tao.[1] These correspond approximately to the two ways in which Teilhard conceptualizes the communion of the Sacred with the cosmos. The first would be what we have already called the cosmic Christ, a universal growth of the Sacred both within and beyond the cosmos; the second is the development of awareness in man that he can enter this process.[2]

Both Confucian and Teilhardian thought associate man's consciousness of his place in the cosmos with the innermost growth of his true self.[3] Man becomes more unified and integrated by reason of his organic unity with the universe, Teilhard thinks. We noted already the classic Chinese notion that the wise man completes all things and completes himself by comprehension of the inner laws of cosmic harmony. The crucial point in this process is his realization that the Tao of man is also the Tao of Heaven.[4] This amounts to saying that what is human in the sense of the

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1 Fung Yu-Lan, pp. 104-105.

2 Oeuvres II, pp. 367-368; Cahiers I, p. 76; de Lubac, p. 28.

3 Oeuvres VIII, p. 163; Le Milieu Divin, p. 47; Eng. trans., p. 29.

4 Fung Yu-Lan, p. 104.

Middle Way is also religious. The Chung-Yung says "Reality is the Way of Heaven; making oneself real is the Way of man." According to Chinese thought Heaven already includes everything, i.e. there are no distinctions between the "I" and the "not-I," the inward and the outward. Man's human nature together with the natures of all created things come from the same source in this perspective. The Chung-Yung leads the reader to the conclusion that man, if he is entirely real, is identified with Heaven and thus can extend himself toward an intimate harmony with others and the cosmos.

There is an interesting convergence on this point with the concept of man's self identity with the Sacred which we saw in the Indian systems[1] and with the identity of the Sacred (as Nirvana) with the passing flux of created things as made by Zen Buddhism. All of these seem compatible with Teilhard's outlook on the divine milieu. In abandoning himself to the embrace of a visible and tangible universe, Teilhard may seem to glorify matter in a way that is irreconciliable with Buddhism, or classical Hindu thought. But again we cannot draw this conclusion.

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[1] See chapter five above.

It is very clear that in Matter, Teilhard communicates with the Invisible Spirit.[1] This is not a Spirit separate from or foreign to the cosmos, but that innermost Reality which confers on each thing its own identity.[2] Consequently, what Teilhard is primarily engaged in loving is the Sacred in the cosmos -- never creation separate from God. What he sees so clearly is that every created thing becomes one with the Sacred not by losing its identity, but by gaining it. Chinese Buddhism apparently agrees with this:

> To gaze upon a drop of water is to behold the nature of all the waters of the universe... in contemplating the totality of phenomena, you are contemplating the totality of Mind...this Mind, with which they are identical is no mere nothingness. It is an existence which is no existence, a non-existence which is nevertheless existence.[3]

It is the Real as present in the depths of things that seems to preoccupy all three of these approaches to the cosmos[4] which we have examined, Confucian, Zen Buddhist, and

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1 Cited by Cuenot, p. 53; unpublished letters to Leontine Zanta, 15 October 1926. Hymn to the Universe, passim.

2 Hymn to the Universe, "Christ in the World of Matter," p. 54.

3 Blofeld, The Zen Teaching of Huang Po, p. 108.

4 Cf. Cahiers I, p. 77; Traveller, p. 66.

Teilhardian. Moreover, this Real is a Totality, a Whole which may operate in divergent natural forms. The diversity can be seen in the text just quoted from Buddhism and also in the classical Chinese Chung-Yung.[1] Man's authentic dimension is seen, not in the multiple, but in a center of unity according to Confucian values.[2] There are not some spirits in nature, writes Teilhard, but there is a spirit defined in form by a certain tension of consciousness on the surface of the Earth.[3]

The supreme Unity of the Universe is for Teilhard not only the organic whole of all living beings, although it embraces that whole. It is a Soul of the World, a Great Monad, a Spirit of the Earth, uniting and transforming all lower energies.[4] Even though these nebulous concepts are filled with an aura of romantic grandeur, they are not merely projections of wishful thinking for Teilhard. The cosmic sense, as he calls it, is a rising mutual awareness

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1 See above, p. 11.

2 "Confucius: Witness to Being," p. 546.

3 Oeuvres VI, p. 119.

4 Cahiers I, the Spirit of the Earth, p. 60; Cahiers II, p. 48; Oeuvres VI, p. 150.

of our compenetration with other men and things.[1]

Each man becomes aware of the Unity within which he is gathered up with all the rest. This reality takes us along into its convergence and acquires a growing intensity in our consciousness.[2] Finally, human consciousness is flooded with joy, knowing itself to be achieved in the heart of the universe. A single human freedom is perfected and climaxed in union with the Whole. For Teilhard, matter threw off its veil of multiplicity and revealed its glorious unity. All that is local or individual or fragmentary he left aside. Its totality as a unique Element, the Centre of the Universe -- this was his consuming passion.[3]

As in ancient China, he had come to the enlightenment of no real distinctions between Heaven and earth, by entering into deep knowledge of their transformations.[4] As in Zen Buddhism, he had entered the realm of pure subjectivity

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1 Oeuvres VI, p. 163; Le Phénomène Humain, pp. 37-38; Cahiers II, p. 21.

2 Oeuvres VI, p. 102; Cahiers I, pp. 66, 67.

3 Hymn to the Universe, pp. 67, 54.

4 See above chapter eight, pp. 320-322; also Fung Yu-Lan, Ch. V.

where the natural world was united with him in a transcendent Oneness. A Hindu would perhaps have said to him "tat tvam asi."[1]

Conclusions

The main purpose of this chapter was to examine the function of the cosmos in man's religious relationship. In the two Indian religious systems, classical Hinduism and Buddhism, the texts show us a concept of the cosmos as penetrated by the Sacred and of man's sharing in this unity by enlightened knowledge. He can become aware, through this enlightened knowledge that the Sacred is One with the ground of his being and also One with the natural forms of the earth, even with the flux of phenomenal appearances. The latter concept is stressed especially by Zen Buddhism. Teilhard's idea of the Real as the core of the cosmos seems convergent with Indian views particularly in the sense that Its superior Unity is a perspective of the Sacred that man may recognize through a "Spirit of the Earth." Further, the concept of a supreme spiritual Unity as the Source of all multiple phenomena and showing Itself in their spirituality and harmony is

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[1] "That thou art," implying a state of identity with the One (Sacred).

uality and harmony is at the base of classic Chinese texts such as the I-Ching and the Chung-Yung.

Man's contact with the Sacred through the "message" of the cosmos to him appears in Buddhism, Confucian and Teilhardian thought. In Buddhism, it takes the form of "subjective" identity with nature; in Confucian thought, we see it as the wisdom of the I-Ching, the knowledge of cosmic harmonies, and the perception of Tao in sincerity (ch'eng). Teilhard is saying substantially the same thing in his "cosmic sense" by which man can perceive the inner coherence of all things[1] and his progressive consciousness of the network of cosmic influences which surround him.[2] There is a process outlook in all three systems studied here through which man is seen as interacting with nature.[3] Man's knowledge of and interior union with cosmic change effects in him an increasing spirituality since spirit penetrates all in the cosmos according to these systems.[4] This occurs when man can perceive interiorly the transcendent

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1 Le Phen. Hum., p. 241; Eng. trans., p. 217.

2 Le Milieu Divin, p. 45; Eng. trans., p. 27.

3 See above pp. 363, 366; also chapter six, pp. 204 ff.

4 See above p. 368, 369.

meaning of the Sacred within cosmic changes. Thus his awareness also deepens his union with the Sacred and with his true self. Man is thought of by Teilhard and by the eastern systems as the supreme interpreter of the meaning of the cosmos.[1] The processes of nature are evaluated through human judgment.

Teilhard has a special, specific concept for the cosmic aspects of the Sacred, i.e. the cosmic Christ, or as he sometimes calls it, the cosmic God.[2] Phrased more abstractly, the same concept may be summarized as "the multiple rises, attracted by the Already One," another favorite idea of Teilhard's. Buddhist and classic Confucian thought do not present the specific form of this idea but use it in a general manner. The transcendent Oneness to which they both refer so often[3] is a conceptualization of the Sacred as perceived through the visible world. The spiritualizing of all life-events and the integration of what is religious and what is human are other eastern ways

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1 Ibid., cf. Suzuki, p. 192; Le Phénomène Humain, pp. 250-251; Eng. trans., p. 225.

2 See above p. 365.

3 See above pp. 358 and 363, 367.

of explaining the cosmic Sacred.[1] In a more subtle form, Confucian thought echoes the idea of the cosmic Christ through the concept ch'eng, a human hearing of the inner word of Heaven, or the process of following Tao, the Path. In both cases, man is opening the world to the influence of the Sacred[2] and thus the Real becomes ever more actualized, as Teilhard has said.[3] Essentially, this is what Teilhard means by Christogenesis, although his connection of the cosmic process with the resurrected Christ is absent, of course, in Confucianism and Buddhism. He comes to the same conclusion as they do however -- that the religious (in his case Christian) and the human coincide.

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1 Cf. chapter five, pp. 185-188. See above, p. 378.

2 See above p. 374, 377.

3 See above p. 365.

GENERAL CONCLUSIONS

The perennial problem of man's existence in any religion seems to focus for him in terms of the One and the many, however varied the levels on which it appears. It is, of course, a philosophical and a religious predicament depending on the view one takes toward it. Teilhard conceives it in terms of a directed process -- the multiple rises, attracted by the Already One. Or, as his favorite epigraph reads, "tout ce qui monte, converge." The idea contained here is that an inner dynamic tension reveals within the multiple, a Presence. In other words, the process is thought of as a movement from within man towards union by the unifying action of the Sacred as immanent. And simultaneously it is a movement from without by the unifying action of the Sacred as transcendent.

But the very words in which Teilhard phrases the problem convey a Western idiom. He says that the multiple rises attracted by the Already One. The two limits of the concept as it is expressed are separated by a verb and a participle, giving the impression that the "many" are separate from the "one" before the action occurs and secondly, that there is an outward, visible motion attributed to "rising." Actually, Teilhard does not seem to think of

this "rising" as an outward movement except in the sense of the evolution of physical forms, but he uses the analogy of dualism in a Western fashion.

The same problem might be phrased in another manner to convey the Hindu and Buddhist way of thought. By the enlightened man the multiple is perceived to be a form of the One. Here the concept connotes a process by which man gradually arrives at a state where he can see the unity beneath diversity of appearances. A Oneness is flatly asserted according to the Eastern idiom and the separateness has to be reaffirmed to reassure the reader that two terms (One and many) are actually posited. But the underlying idea is the process of inner growth that can reveal the One Presence within the many. In one case the conceptual emphasis is on the separateness of the terms, in the other case on their identity. Westerners would react strongly if they were understood to mean that there can be no possible union between the One and the many just because the two are said to be individualized. In the same way, Hindu and Buddhist thought appears oversimplified if it seems to say that there is no individualization because of their conceptual emphasis on Oneness.

The problem implied by any religion, i.e. the Sacred

and man in dynamic tension, can never be validly resolved in favor of either "limit" of the relationship. Neither can it ever be fully stated in human terms, since to state it fully is to resolve it. The very nature of the problem demands that it be left at least partially in the realm of mystery, otherwise no religion is present. By definition, religion implies two limits or termini for its process to operate.

We saw that, in China, conceptualizations of the religious predicament turn upon this view, that the multiple are from Heaven. When man realizes their harmony, he is Heaven's counterpart. Concepts in the classic Confucian system are more like those of the West in their stating of the two terms (Heaven and man) as always distinct. However, the Chinese are more situational in their thought forms, giving the impression that man in harmony with the world meets the Sacred under a "this worldly" aspect only. Transcendence is not stressed, but the context of Confucian thought supports it fully. The multiple is understood to be in movement, and so man's subtle perception of its harmony is really a constant spiritual process, balancing it against an Ultimate Norm or Tao.

The process of thought by which man spirals outward

toward the Sacred through community-cosmos and simultaneously inward toward the Sacred through community-cosmos -- this process is more clearly seen in Confucian, Teilhardian, and in Zen Buddhist texts than elsewhere because the cultural analogues for it in these systems point to the successive circles of interrelated union between man, his friend, and his world with penetration of all these in the Sacred. Hindu thought cannot be said to contradict this, but the aspects of community-cosmos are not well articulated in a document like the Gita. It is possible that later or Tantric Hinduism would be more explicit on these points as would Aurobindo in modern Hindu thought. There is a striking parallel in Aurobindo to Teilhardian psychic process. Certainly this would bear further investigation.

If then the interpenetration of the One and many is basic to all these systems without the intention in any of them to dissolve either "limit" of the relation, there seems to be no substantial hindrance to a better understanding of the East by the West except the fact that we may oversimplify through lack of knowledge of their relative stress on one aspect rather than another. This amounts to saying that more knowledge of the culturally relative aspects of other religions, especially in the East, will

probably serve our purpose, rather than theological or philosophical efforts to merge concepts on either of these levels. Unless the underbrush is cleared away by good cross-cultural analysis, communication on any topic seems rather hopeless.

In pursuing this line of investigation, Westerners should bear in mind that the principle of contradiction so often used in their logic does not seem to be viable as a principle of interpretation. In fact, it seems clear that religious experience cannot be successfully analyzed through it without doing violence to the data.

Many classical studies on religious phenomena including Wach, Otto, Eliade, concur in the opinion that man in the religious experience is related to the Holy (or Sacred) by a terrible awe and at the same time by a compelling attraction. Otto combines both concepts in his formula -- <u>mysterium tremendum et fascinans</u>. The ends of these drives appear to be that man is determined as a self and united with the Sacred at the same time. A resolution of both drives can only mean that man becomes <u>not</u> the Sacred and identified with the Sacred at the same time. In fact, the words of mystics indicate that as his fascination or love increases, his awe or fear also increases in the same pro-

cess. Thus, he is individualized by the same experience which unites him to the Sacred.

To the mystic this causes no problem since he recognizes the validity of the paradox from the testimony of consciousness. In studying the religious experience of others as phenomena, there may be a problem since we habitually think in terms of the principle of contradiction. But in religion the effect of conjunction of these two opposites is so complete that they must both be present to preserve the tension necessary for a realistic image of the problem. In a very fundamental sense, the holy man is God and is not God at the same time. Not that the term "man" can ever exhaust the meaning "God," but that the same love which unites him completely to God also, and in the same degree, differentiates him from God. The phenomena present in a religious relationship present to us this dilemma.

In order to interpret it in the West, we have been accustomed to choosing either half for emphasis with the result that the other half is somewhat overlooked. For example, the Western Christian tradition has usually stressed the infinite distance of God from the believer, a relationship of transcendence that emphasizes the "separation" element. But small groups of Christians such as the Sweden-

borgians and the Flemish mystics have used the opposite view to describe their mystical relationship of union with God. A perfectly valid case can be made for both views since the doctrines of Christian religious systems provide for both the actuality of the Sacred to man and its supra-human Presence beyond him.

To be precise philosophically, the identity of man with the Sacred and his differentiation from it at the same time is not called a contradiction since it is not a denial of the same statement, e.g. man is not man. But we use this expression to convey to westerners that the opposition of terms in the Buddhist method of thought is so complete that the only solution to the dilemma is silence, connoting Oneness. The word "contradiction" is the most startling way to imply that the Eastern thought method is totally different from that of the West, but must be accepted as a premise in order to judge any text in an Eastern system.

This is certainly not to say that the principle of contradiction which is so basic to Western logic, is not useful in all natural, rational circumstances. No doubt it was devised for these and it has by now become such an intimate part of our mental baggage that we presume that there is no alternate starting point for thought. I submit

that this is an error. Aristotle himself saw the alternative when he formulated the principle -- but he thought it so ridiculous that he discarded it: if two opposites are at the same time true and in the same manner, then there must be a third factor which unites them. Thus in some deeper sense all things are one: the coincidence of opposites.

This is the option which the East has chosen to interpret religion and in order to penetrate their religious texts we have had to use it constantly. The sacred books of the East are always using propositions that will be at once affirmed and denied concerning man's relationship with God. This is done in an attempt to describe a religious experience that appears to unite and separate man and God at the same time. Whatever this may mean metaphysically, we can certainly say that religion seems to be this way.

In the West those who give equal weight to both limits of the opposition seem to be rare. The ascetical approach is generally more appealing than the mystical, since our philosophical tradition, to some extent, predisposes us toward dualism. Teilhard saw that the vision of God as totally Other has to be complemented by the vision

of God as "actual" within events. Some have misunderstood his emphasis on a salutary monism and he is accused of being "pantheistic." But his aim, as the last page of his journal suggests, was to take Saint Paul literally in making a synthesis:

> then the Son himself will also be made subordinate to God who made all things subject to him, and thus God will be all in all.
>
> 1 Cor. 15, 28.

In such a brief formula Teilhard points to the Christian monism of the Gospel: EN PÂSI PANTA THEOS. Clearly, he stresses the unitive part of the religious paradox but without denying the presence of a multiple world. What Teilhard has done is to formulate, as well as he could in the terminology at his disposal, a world image including the coincidence of God as actual and ideal. According to de Lubac, Teilhard's idea of transcendence was exact. He (Teilhard) "showed the appearance of God at once at the Heart and above all because in his converging Universe, the Heart is above and the Above is a heart of all."[1] Teilhard combines the two concepts of God -- as transcendent and as immanent.

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[1] De Lubac, p. 42.

But he does more than this. Instead of shying away from the religious contradiction, he grasps the core of the problem -- that one limit of it demands the existence of the other. Union with God itself differentiates men and the stronger the union, the greater becomes the fulfillment.[1] It is the human awareness of both ends of the paradox -- God as transcendent, and the cosmic God -- which causes the élan, the energy of evolution.[2] These are not statements that are naively "pantheistic." By preserving both factors in the religious paradox, Teilhard demands that his reader see these opposites as one. The unity of perception brought about by thinking in this process-method is an approach to the Sacred other than through the use of the Aristotelian principle of contradiction.

Dialectics is the term usually used to refer to this type of thinking, as we have seen in the East. The process of regarding the Absolute (or Sacred) as identical with its opposite, i.e. phenomena, appears in the Heart Sutra of Buddhism, as well as in the Gita and in Chinese Buddhist

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[1] Le Milieu Divin, p. 139; Eng. trans., p. 93.

[2] Oeuvres V, pp. 286, 287. See also Coeur de la Matière (1950) where the two are often juxtaposed.

texts.[1] In the Heart Sutra, the transcendence of the unconditional Absolute is affirmed and its complete, reciprocal identity with the world of flux is also affirmed. Nirvana, as the texts constantly say, is beyond all limiting forms -- but at the stage of man's religious fulfillment, coincides with the empirical world. The resolution of opposites into One is common to all the eastern texts and follows the basic approach used by Teilhard.

What we must remember is that both limits of the religious relation are preserved in the same act that unites them. Conze reminds his readers that a logic which always identifies "yes" and "no" (opposites) will therefore have to make opposites of two terms conceived as identical. Thus the closer the union between the Sacred and the human, the greater the difference is.[2] Consequently, in Teilhardian and Eastern logic, an absolute identity is the same as an absolute difference. Thus according to their own context, the multiple world must be preserved. Immanence and transcendence are the same because they are opposites.

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1 E. Conze, Buddhist Wisdom Books, pp. 83 ff. Gita, Mentor edition, p. 80; Blofeld, The Zen Teaching of Hui Hai, p. 132, f.n.

2 Describing Buddhism, see Buddhist Wisdom Books, p. 90.

The analogy of process based on Oneness is common, then, to Teilhard and the East. Because of the prominence of the Sacred, thought forms in the Far Eastern religions tend more toward the use of non-time, infinity, and non-limits as basic referents. They are open, allowing for the "blank" or lack of concepts thought to be fitting for the references to non-time.[1] Because of the emphasis on Oneness or Unity as the Sacred (Nirvana), an ontological approach to religion is prominent in Buddhism and Hinduism. We saw this in the concept of maya -- an illusion of divisions in the Real and also in karma, the after effect of evil deeds. Both of these ideas refer to human dispositions which are barriers to the total inner Unity of non-time. In a very true sense the entire perspective of both Indian religious systems may be summed up as a gradual ascent toward the perception of Being (the One) through becoming.

Teilhard also is preoccupied with a vision of unity in the heart of the multiple. His concept of the Sacred is

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[1] The state of Nirvana is said to be a junction of time and non-time. The existence of time is not ignored but an effort is made to contact non-time so that man is not completely included in the serial effects of time.

ontological and cosmological. He seems to say that to be is to be in God. The Absolute, or Sacred, manifests Itself as a Presence -- uniting in Itself the heart of each thing. The ascent of the multiple toward "the Already One" is a rising consciousness in man, the central figure of evolution. Teilhard's favorite theme is this convergence of all in Unity. At the ontological level, his attack on the Real seems very compatible with the classic texts of Hindu, Buddhist, and Confucian thought.

The primary focus on the Sacred as Being or Unity, which we have just noted, pervades a great number of the religious expressions used in the four religions to which we have referred. This type of thought tends to portray man and his interrelations with the community-cosmos as very contingent upon the One Real. As seen by these religions, man cannot become his true self except through perception of the Sacred. But the Sacred is not only the term of being human. It is conceived as a point of fusion in becoming one with the community-cosmos. In Zen Buddhism, Confucian and Teilhardian thought, man <u>is</u> all the more as his communion with the community-cosmos in the Sacred is more complete. Conversely, in these same texts, man's acceptance of the community-cosmos makes his consent to be a

self more One and holy. The human ascent to being is made through the heart of the community-cosmos and it is submission to the Sacred. Especially in Confucian and Teilhardian thought is this visible, but it is also present in Mahayana Buddhism.

All of these findings point to the fact that Teilhard's model for man is a relational one and the images of man in Hindu, Buddhist and Confucian thought are no less so. Textual study of these systems indicates that the patterns of their analogies are based on process which is ontological, relational and open-ended. Furthermore, the synthetic view of man-world-and-Sacred seems to extend a unifying influence into other areas.

Divisions between the Sacred and profane are blurred. The forms of knowledge cannot be compartmentalized. Methods of describing man's psychic activity in religion stress both rational and non-discursive or symbolic material. The ultimate religious experience is thought of as the intuitive insight of wisdom, rather than as the fruit of rational conduct or virtue, although both of the latter are held necessary to a religious life, East and West. The range of human knowledge in a religious relationship is treated as much broader than it has been in many traditional Western

views.

Together with the inclusion of non-verbal, highly intuitive elements in Teilhardian thought and the Indian systems, there is a certain feminist kind of thought. Passive or receptive energies are stressed as really equally important with active energies in Indian, Confucian and Teilhardian religion. The strong stress on the role of the cosmos, as the earth, is symbolized through woman according to Teilhard.[1] Contrary to many forms of Western Christianity which seem to have a masculine ideal of aggressive energy, Teilhard is conscious of the need for a cosmic sense of love to build up the Universe and man. It is another way of saying that the strictly rational or intellectual must be complemented (not surpassed) by other forms of experience.[2] This kind of passive, receptive energy we saw also in the Hindu and Confucian perspectives. It becomes very explicit in the yin-yang theory of the I-Ching.

Compatible with the emphasis on non-discursive know-

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1 Cahiers I, "Spirit of the Earth," pp. 58-59. Feminist: not connoting any social or political prominence for woman but a complementarity of passive and active types of energies.

2 Cf. Oeuvres VI, pp. 90, 91, 92, 93.

ledge and a realization of the need for a "feminist" element to complete man, subjective knowledge appears as a much higher value than usually present in western thought. Both in Teilhardian and in classical Hindu, Buddhist and Confucian thought, man's interior perception of the Real is paramount. Instead of visualizing the Sacred as "out there" or away from him, man enters his religious fulfillment through discovery of the Sacred within him. In a very real sense, the same occurs for the Confucian man although outside situations are more involved in his discovery of an inner norm (Tao). However, in the Chinese context, subjectivity presents itself everywhere, since it is only through the judgment of man that the cosmic harmony is perceived, ordered, and aided. As far as textual evidence indicates, we cannot eschew the subjectivity of Hinduism and Buddhism, thinking it to be a blind, romantic fallacy that reduces the phenomenal world to an image of man's mind. In the language of Zen Buddhism, pure subjectivity is the perception of the Real as present to oneself and the community-cosmos only in terms of It. Thus the purely "subjective" becomes the purely-Objective. Obviously, Teilhardian thought agrees with this.

We have seen up to this point four major areas in

which the perspective of Teilhard seems to be compatible with Hindu, Buddhist, and Confucian thought patterns -- they are process models which stress the human situation as ontological, relational, and open-ended. In addition, these analogues all emphasize non-discursive, subjective, and feminine elements.

What predictions can be made after these results are considered? Let us make only one -- that the enterprise of natural science as now conceived and engaged in by Western scholars is the closest avenue of approach to the Far Eastern outlook. Even at the level of religion, the phenomenological approach will, we think, be more useful in promoting cross-cultural understanding. This will be true, because, unless a study of the cultural manner of expression precedes theological or philosophical dialogue, only misunderstanding can follow. Phenomenology as a method can search out <u>meaning</u> without prejudice to theology or philosophy. It is not obliged to offer a full and exhaustive treatment of the subject, but only to probe for the meaning of any single aspect of religious systems from its context

in the structure of the system as a whole.[1]

In comparisons with Eastern religions, modern science would offer no "dogmatic" threats since its very nature is to be flexible. It may be that Heisenberg is correct in his guess that "the great scientific contribution in theoretical physics which has come from Japan...may be an indication for a certain relationship between philosophical ideas in the tradition of the Far East and the philosophical substance of the quantum theory."[2] Adapting oneself to the method of thought in quantum physics may be easier, Heisenberg thinks, if one has not gone through naive materialistic way of thinking still prevalent in the Europe of the early twentieth century. W. T. Stace has seen the same connection. He thinks the Eastern method of thought (specifically Buddhist) may be an acceptable road toward combining a scientific view of space and time with spiritual conviction.[3] Buddhism is dialectical in its logic, solely

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[1] C. J. Bleeker, "The Nature and Destiny of Man in the Light of Phenomenology of Religion," Anthropologie Religieuse (Leiden: E. J. Brill, 1955), pp. 178-189.

[2] Physics and Philosophy, p. 202.

[3] Time and Eternity (1952) cited by Kraemer, p. 332.

oriented toward phenomena, and so pragmatic as to be utilitarian in outlook. Confucian thought is in agreement with these points. These would seem to correspond to the logic of complementarity and the inductive frame of reference in science which evaluates solutions in terms of their workability.[1] But we can go farther than this in our statement of prediction. As exemplified by the Teilhardian perspective, contemporary science may prove convergent with the Far East in several areas. The habit of phenomenological research is to trace sequences of meaning, recurrence in nature without attributing causation. The location of labeling of causes is also ruled out by the Heisenberg principle of uncertainty. This is compatible with the Buddhist tendency to speak always of "dependent origination" and never of cause.[2]

A relational or contingent view of man which we have seen in Buddhism, Hinduism, and (although differently phrased) in Confucian thought would, perhaps, agree with the relativity applied to all phenomena in science. Introduction of inner or subjective insight as a criterion of

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[1] Cf. Conze, Buddhism, pp. 16 ff.

[2] Actually, the Buddhist system does not admit "causes."

knowledge for modern biology and psychology apparently matches with all the subjective emphases of the East: intuition, receptivity and passivity. Psychic and physical evolution may prove to be one of the firmest inter-cultural bridges between western science and Buddhist or Confucian thought. The intersubjectivity of knowledge and love which Marcel and Buber advocate, is present also in the Confucian system of values. Finally, the "monism" balanced by dualism that figures strongly in the prescriptions of scientists like Julian Huxley and L. L. Whyte may find its counterpart in eastern religious monism.

Now that certain trends in science have rendered the subject-object separation much less effective, we may open out toward a balance of dualistic and monistic thought in all areas. This was Teilhard's greatest contribution, it seems. He could not tolerate traditional dichotomies either within man or in the religious relationship. Teilhard, then, could be a forerunner of the possible convergence between modern scientific thought and the East. He is perhaps a shadow of things to come, an augury -- a beginning.

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DISSERTATION ABSTRACT

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Man's Concept of His Religious Fulfillment: A Cross-Cultural Study of Major Perspectives in Teilhard de Chardin and Classical Hindu, Buddhist, and Confucian Thought.

Dissertation directed by Rev. Robley E. Whitson, A.Th.D.

This study centers on the possibility that Teilhard de Chardin's view of man in religious relation to the Sacred may be a medium leading toward converging areas between Teilhardian and classical Hindu, Buddhist, and Confucian thought. The basic framework focuses on the question: what are the limits of meaning within any one religious system which self, others, and the cosmos have in relation to man's religious fulfillment? Within each religious system, the type of fulfillment man expects from the Sacred is viewed as dependent on his self image in the community-cosmos.

The theoretical setting of the study is related chiefly to phenomenology of religion in the tradition of Otto and van der Leeuw. The eighteen categories stem from three primary characteristics of man, self identity, dynamism, and relatedness. These are extended to include self

insufficiency, process and fulfillment as descriptive of the human religious relationship according to anthropological data. From Rudolph Otto who defines the Sacred as Wholly Other than man, a principle of reversal is proposed. Using this principle, six opposite classes are projected to limit the meaning of the Sacred as man conceives It in terms of his self image. Extending the last four of these eighteen points, a set of analytical questions is formed as an instrument for classifying the texts in the manner of sociological content analysis.

Sources of data include Teilhard de Chardin's published works in the French edition, four collections of notebooks, and three collections of letters. Eastern sources include the Bhagavad-Gita, as representative of classical Hindu thought, and several hundred texts from the Buddhist tradition in India and China. Various contemporary editions are used to establish the central meaning of the texts more accurately. Classic Confucian thought is viewed through three translations of the major classics: The Analects, the Ta-Hsüeh, or Great Learning, The Doctrine of the Middle Course, the I-Ching, and some selections from The Book of Mencius. Meanings of the Chinese texts and their context were double checked through a translator.

Four main areas of convergence in eastern and western texts are demonstrated, one methodological and three thematic. It is the contention of this study that westerners may communicate more easily with oriental religious thought through the use of a logic of complementarity. When Christianity is adapted to science which uses such a form of logic, as it has been in Teilhard's work, it appears compatible with certain eastern perspectives. The presence of a similar logic of opposites is shown operating in Buddhist, Confucian, and some Hindu thought forms.

The first section of thematic study compares self-fulfillment as conceptualized in Nirvana (Hinduism), enlightenment (or Nirvana, Buddhist), and the divine milieu (Teilhard). Section two outlines some parallels between Teilhardian psychic evolution and the Buddhist concept of rebirth, seeing the latter as a form of psychic evolution. In the third section man's religious fulfillment is seen as interrelated with his position in the world of others, or community-cosmos. Although certain parallels appear here between Teilhardian and later Buddhist thought, the main focus is a resemblance between Teilhardian and Confucian texts.

Conclusions:

Teilhard's perspective is primarily a vision of Unity in the heart of the multiple world and thus his concept of the Sacred as the One Real seems compatible with classic Hindu, Buddhist, and Confucian patterns. All four sets of data conceptualize man's religious situation as relational and open-ended in a process or psychic tension leading toward the One Real. Patterns of thought describing the human religious situation are non-discursive and "subjective" in emphasis, having certain feminine elements.

General conclusions about the convergence of the thought forms of western Christianity with those of the far East cannot be drawn from this study since Teilhard does not seem typical of western Christianity. But the implication is that if a western Christian has been influenced by Teilhard or by certain perspectives current in science such as the logic of complementarity, he may come closer to the far East through science and the phenomenological method rather than through religion.

VITA

Sister Mary Vera Duvall, R.S.M., daughter of Mr. and Mrs. Arthur A. Loth, was born on March 2, 1925, in Baltimore, Maryland. She attended Seton High School, Baltimore, and was graduated in June 1942. She entered the Sisters of Mercy of the Union in September 1942 and made her religious profession of vows in March 1945.

She attended Mount Saint Agnes College, Baltimore, and received the degree of Bachelor of Arts in June 1950. In September of 1950, she was accepted as a graduate student in the School of Social Sciences, Catholic University of America, where she majored in history and methods of sociology under the direction of Rev. Bernard G. Mulvaney, C.S.V.

From 1951 to 1961, Sister Mary Vera was a full-time instructor of sociology at Mount Saint Agnes College. In the spring of 1961 she was accepted as a doctoral candidate in the Department of Sociology and Anthropology at Fordham University. During the academic years of 1962-1964, she was employed as a student assistant in Research Methods of Sociology under Dr. Frank E. Crabtree. Her dissertation in the field of comparative religion was under the direction of Robley E. Whitson, A.Th.D.